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"The Peculiar Institution."

BEAUTIES OF THE PECULIAR INSTITUTION.

A father emancipates his own son and his mother; he dies, having devised his property to his own son; the Supreme Court of Mississippi declares the act of emancipation to be an offence against morality, &c.,—declares the son and mother to be slaves—sets aside the father's will, and gives them and the property to distant relatives.—*Massachusetts Spy.*

The case of Hinds, *vs.* Brazealle, of which a synopsis is presented above, illustrates in a very striking manner, the practical working of Slavery. It may be found in the second volume of Howard's Mississippi Reports, 837.

The facts are these: Elisha Brazealle, a Mississippi planter, lived with a coloured woman, his slave, as his wife. By her he had a son named John Monroe Brazealle. In 1828, he left Mississippi, and resided for some time in Ohio, bringing with him his son and the mother of his son, for the purpose of emancipating them. While in Ohio, he executed a deed of emancipation, setting both free, and shortly after returned with them to his residence in Jefferson county, Mississippi. Some years afterwards he died, having made a will, in which he recited the deed of emancipation, declared his intention to ratify it, and devised all his property to his son, acknowledging him in the will to be such.

The more distant relations of Elisha Brazealle—how distant does not appear—filed a bill claiming to be heirs at law, and as such not only entitled to the property devised, but to the possessions of their relatives, John Monroe Brazealle and his mother, as property, also, on the ground that the Deed of Emancipation, and the will were void under the laws of Mississippi.

This claim, which shocks every principle of justice, and every sentiment of humanity, was sustained by the Supreme Court of Mississippi.

Some passages of the opinion of the Court, delivered by Chief Justice Sharkey, whose own name seems more appropriate than his official designation; are worthy of especial notice, as illustrating the inversion and subversion of all moral distinctions, by the adoption of the idea of property in men.

We quote these passages indicating the most remarkable by Italics, and leave them to the reflection of our readers, without further comment:—

"To give it—the deed of emancipation—validity would be in the first place a violation of the declared policy and contrary to positive law of the State. The policy of a State is indicated by the general course of legislation on a given subject, and we find that free negroes are deemed offensive, because they are not permitted to emigrate to, or remain in the State. They are allowed few privileges and subjected to heavy penalties for offences. They are required to leave the State in thirty days after notice, and in the mean time give security for good behaviour, and those of them who can lawfully remain, *must register and carry with them their certificates, or they may be committed to jail.* It would also violate a positive law, passed by the legislature, expressly to maintain this settled policy, and to prevent emancipation. *No owner can emancipate his slave,* but by a deed or will properly attested or acknowledged in Court, *and on proof to the Legislature,* that such slave has performed *some meritorious act for the benefit of his master, or some distinguished service for the State, and the deed or will can have no validity until ratified by the* SPECIAL ACT of the Legislature. * * *

"The state of the case shows conclusively that the contract had its origin in an offence against morality, pernicious and detestable as an example. But above all, it seems to have been planned and executed with a fixed design to evade the rigour of the laws of this State.

The acts of the party in going to Ohio with the slaves and there executing the deed, and his immediate return with them to this State, point with unerring certainty to his purpose and object. The laws of this State cannot be thus defrauded of their operation by one of our own citizens. * * * The consequence is, that the negroes, John Munroe and his mother, are still slaves, and a part of the estate of Elisha Brazealle, * * * John Munroe being a slave, cannot take the property as devised; and I apprehend it as equally clear, that it cannot be held in trust for him."

Thus the learned and humane *Sharkey,* Chief Justice of the High Court of Errors and Appeals of the State of Mississippi, cautiously avoiding the well known principle of law declared even by the Courts of Louisiana, that a slave once enfranchised by being removed by his master's consent beyond the jurisdiction of the laws enslaving him, into the jurisdiction of a State where Slavery is not tolerated can never be reënslaved, declares that the merciful act of Brazealle in taking his wife and son into Ohio for the purpose of emancipation, is a fraud on the operation of the laws of Mississippi, and with one fell swoop consigns the mother and son into perpetual Slavery, and their property bequeathed to them by a husband and father, to distant and unknown relatives.

THE CONDITION OF SLAVES.

We stumbled, the other day, upon a decision recently made in South Carolina, and cannot resist the desire to let our readers have a specimen of the condition of the black man at the South, who is said to be so much "better off" than the "free niggers" at the North. The plaintiff, (a woman,) sued for the recovery of $100, which had been placed in the defendant's hands by her slave, William, towards the purchase of his two children. As is to some extent in Southern cities, William was permitted to find employment and earn what he could, on condition of paying his mistress a certain sum monthly. Stimulated to extraordinary efforts by the hope of giving his children that freedom which he was not permitted to enjoy, he had saved this $100. His mistress, (a woman with a tiger's heart,) hearing of this, claimed the $100 on the ground that William's entire earnings were hers, he being her slave, and that she was not bound to regard her agreement with him. The Recorder of Charleston, to his credit, charged the jury in favour of the plaintiff. The case being appealed to the higher court, the judge sustained the action of the jury. The following is the decision of Judge Wardlaw:—*Exchange Paper.*

"This verdict may have been found upon the conclusion of the jury, formed from the evidence, that the defendant had not acted in good faith; but even upon a contrary supposition, this Court thinks it must stand. The promises of a master to a slave, are binding only in *conscience* (?) *and honour;* at law notwithstanding any such promise, that the slave shall have certain acquisitions all the acquisitions of the slave in possession, are the property of the master. A dealing or trafficing with the slave concerning such acquisitions, without the license of the master, is as much contrary to our statutory regulations, as other unlicensed dealings with a slave. Sometimes an executed contract with a slave might transfer a title to a third person, upon the ground of the master's implied consent; but an executory agreement with a slave (not the agent of the master therein) can give no right of action, either to the slave or master. *Fable v. Brown,* 2 *Hill's Ch*, 378, *Carmille v. Carmille,* 2 *McM.*, 454. Then the $100 in William's possession belonged to the plaintiff; the defendant violated the law in receiving it from him under a bargain; or, to say the least, acted with great imprudence in resting his justification for dealing with the slave to such an amount, when the owner was near, upon the implied permission of the owner, and not obtaining express license. Such assent of the plaintiff as would make William her agent, cannot be presumed against the verdict; and the defendant must refund the $100, as money received in an unlawful transaction, wherein the plaintiff did not participate—or as money received upon consideration of an agreement which the law regards as worthless."

From the Pittsburgh Saturday Visitor.

A SCENE ON THE MISSISSIPPI.

It was on the 15th of November, 1847, that I took my departure from the Crescent city; on board of the steamboat Gen. P——, of Cincinnati, Capt. R.—While lying in port, there was a young man of noble appearance, came on board and took berths for himself and wife, for some port in Indiana, and paid the fare; but when he brought her on board of the boat, the captain told him that he would have to take his wife down on deck, for he thought she had some nigger blood in her. Here some words followed between the husband and captain, which ended in putting the lady on deck, and refunding the passage money. They informed me that they were from Baton Rouge, and were on their way to Indiana to purchase a farm.

The young lady had at her breast one of the fairest and prettiest children that I ever saw, apparently about ten months old. The mother was of a truly feminine appearance; she had long black hair, dark blue eyes, and a very delicate form. Soon after she came on board, the boat was put in motion, for her destination up the Father of Rivers. The weather was fine, but rather warm for that time of the year; the evenings were very pleasant, in fact, it was the only time of enjoying ourselves. There might be seen in every direction small troops of passengers promenading the decks, watching the vessels as we glided past them, as it were, with lightning speed. Some were discussing the policy of the present war, whilst others were looking forward with pleasing anticipations, to the time when they should see their friends and relatives; all was life, animated life; the boat herself seemed to feel her importance, and darting through the water with majestic strides, she left a dark cloud of smoke suspended in the air like a banner. Far astern in the wake of the boat could be seen the rippled waves, sparkling in the rays of the Moon, giving strength and beauty to the splendour of the evening. But our happiness was not of long endurance, for upon the boat landing at Natchez, the captain informed the authorities of that town that he thought he had on board of his boat a young runaway slave. They of course repaired immediately to the boat, but could not find their victim, until she was pointed out to them by the captain. They then dragged her ashore and put her into the gaol until her husband could get what he had forgotten, namely, a certificate showing that he was legally married to her. The boat shoved off and we left them in tears. I could not myself, detect anything in her countenance or conversation, that would condemn her in the North from walking in the highest circles of society. Now, this is but an every day occurrence, in the South, where the institution of Slavery prevails, and yet Northern Christians have nothing to do with American Slavery.—But more anon.

Yours, &c.,

TRAVELLER.

Pro-Slavery.

From the Charleston Mercury.

PRO-SLAVERY MOVEMENT IN THE SOUTH.

Pursuant to a call, a meeting of the citizens of Orangeburgh district, was held to day, 6th November, in the court-house, which was well filled on the occasion.

On motion of Captain Jacob Stroman, Hon. S. Glover was called to the chair, and Drs. T. A. Elliott and J. W. Taylor, appointed Secretaries. The Chairman then made some brief remarks, stating the object of the meeting.

General D. F. JAMISON then rose, and moved the appointment of a Committee of twenty-five, to take into consideration the continued agitation, by Congress, of the question of Slavery; whereupon the following Committee was appointed:—General D. F. Jamison, Captain Jacob Stroman, Captain Donald Rowe, Captain P. S. Jennings, Major D. J. Rumph, Colonel W. L. Lewis, Captain Murray Robinson, Dr. W. S. Rowe, J. B. McMichael, John H. Felder, Dr. J. D. Rumph, Colonel A. Ott, J. J. Wannmaker, Thomas Oliver, Captain Lewis Felder, Major D. S. Dannelly, Captain O. M. Dantzier, Captain D. Houser, J. J. Andrews, Dr. Benjamin Lewis, Henry Ellis, L. E. Cooner, Dr. J. H. Morgan, Captain L. E. D. Bowman, Captain V. D. V. Jamison.

During the absence of the Committee, Captain T. B. WHALEY addressed the meeting; after which, the Committee, through their Chairman, General Jamison, made the following report:

The Committee appointed to take into consideration the continued agitation, by Congress, of the question of Slavery, what checks can be interposed to prevent such attacks upon the character and institutions of the South, and if that cannot be prevented, to declare what stand they are now prepared to take on this most important subject, beg leave to submit the following report, and the accompanying resolutions:

The time has arrived when the slaveholding States of this confederacy must take decided action upon the continued attacks of the North against their domestic institutions, or submit in silence to that humiliating position in the opinions of mankind that longer acquiescence must inevitably reduce them. Forbearance is often a virtue with nations as with individuals; but when it involves the loss of position or character in either, it is base, dishonourable submission. If the South will permit the Constitution to be trampled under foot; if she is willing to become a fixed minority, used only to assist in registering edicts for a jealous, hostile, and unjust majority, who admit no rule to govern by but their own wills, and no measure but the keenest conception of their own interest, it is best that it should be known to us at once, and that we should endeavour to accommodate ourselves, as well as we may, to a state of things so degrading. That such will be the inevitable result of longer submission to the incessant attacks on our characters and institutions, your Committee cannot for a moment doubt, unless the South shall take firm and concerted action to prevent it.—The agitation of the subject of Slavery commenced in the fanatical murmurings of a few scattered Abolitionists, to whom it was a long time confined; but now it has swelled into a torrent of popular opinion at the North; it has invaded the fireside and the church, the press and the halls of legislation; it has seized upon the deliberations of Congress, and at this moment is sapping the foundations, and about to overthrow the fairest political structure that the ingenuity of man has ever devised.

The overt efforts of Abolitionism were confined for a long period to annoying applications to Congress, under colour of the pretended right of petition; it has since directed the whole weight of its malign influence against the annexation of Texas, and had well nigh cost to the country the loss of that important province; but emboldened by success and the inaction of the South, in an unjust and selfish spirit of national agrarianism, it would now appropriate the whole public domain. It might have well been supposed that the undisturbed possession of the whole of Oregon territority would have satisfied the non-slave-holding States. This they now hold by the incorporation of the ordinance of 1787 into the bill of the last session for establishing a territorial Government for Oregon. That provision, however, was not sustained by them from any apprehension that the territory could ever be settled from the States of the South, but it was intended as a gratuitous insult to the Southern people, and a malignant and unjustifiable attack upon the institution of Slavery.

The boundary between the slaveholding and non-slaveholding States, was supposed to be fixed by a solemn compact on the part of the two sections, known as the Missouri Compromise, and the line of 36.30 north latitude, was adopted as the limit between them. Whatever may be the opinions of your Committee as to the propriety of this compact and of the concessions made by the South to preserve the Union, they would not be willing to see it disturbed, as it has been sanctioned by time and long acquiescence; but beyond that, they would not concede one inch, should it shatter this confederacy into thirty fragments, it is this further concession that we are now called upon to make. Indeed, no new line has been hinted at. We are called upon to give up the whole public domain to the fanatical cravings of Abolitionism and the unholy lust of political power. A territory, acquired by the whole country for the use of all, where treasure has been squandered like chaff, and Southern blood has been poured out like water, is sought to be appropriated by one section, because the other chose to adhere to an institution held not only under the guarantees of the Constitution, that brought this Confederacy into existence, but under the highest sanctions of Heaven. Should we quietly fold our hands under this assumption on the part of the non-slave-holding States, the fate of the South is sealed, the institution of Slavery is gone, and its existence will be but a question of time. Are the Southern people prepared for such a base abandonment of their natural, social, and political rights? Your Committee hope not; they believe not. What, then, shall be the remedy? Your Committee are unwilling to anticipate what will be the result of the combined wisdom and joint action of the Southern portion of the confederacy on this question; but as an initiatory step to a concert of action on the part of the people of South Carolina, they respectfully recommend for the adoption of this meeting the following resolutions:—

Resolved, That the continued agitation of the question of Slavery, by the people of the non-slaveholding States, by their Legislatures, and by their representatives in Congress, exhibits not only a want of national courtesy, which should always exist between kindred States, but is a palpable violation of good faith towards the slaveholding States, who adopted the present Constitution "in order to form a more perfect Union."

Resolved, That while we acquiesce in adopting the boundary between the slaveholding and non-slaveholding States, known as the Missouri Compromise line, we will not submit to any further restriction upon the rights of any Southern man to carry his property and his institutions into territory acquired by Southern treasure and by Southern blood.

Resolved, That should the Wilmot Proviso, or any other restriction, be applied by Congress to the territories of the United States, south of 36 deg. 30 min. north latitude, we recommend to our representative in Congress, as the decided opinion of this portion of his district, to leave his seat in that body, and return home.

Resolved, That we respectfully suggest to both Houses of the Legislature of South Carolina to adopt a similar recommendation as to our Senators in Congress from this State.

Resolved, That upon the return home of our Senators and Representatives in Congress, the Legislature of South Carolina should be forthwith assembled, to adopt such measures as the exigency may demand.

Resolved, That a copy of the foregoing report and resolutions be transmitted, by the Chairman of this meeting, to our representatives in Congress, and that copies of the same be laid before both bodies of the Legislature of South Carolina.

After a few remarks by the Chairman of the Committee, the report and resolutions were seconded by Captain V. D. V. Jamison, who was followed by Captain O. M. Dantzler.

The resolutions were then submitted, *seriatim;* and, together with the report were unanimously adopted.

On motion of Captain JAMISON, it was ordered that copies of the proceedings of this meeting be sent to the *Charleston Mercury and Courier* and the *South Carolinian,* with a request that they be published,

S. GLOVER, Chairman.

J. W. TAYLOR,
T. A. ELLIOTT, } Secretaries.

SOUTH CAROLINA.

We have read the proceedings of a meeting held recently in the interior of that State, calling upon its representatives in Congress, to leave their seats in case the Wilmot Proviso is adopted in any shape.—There is no State in the Union, that has, and always has had, so high a reputation for character and patriotism as South Carolina. From the period of the revolution to the present day, her men have been eminent for talents, and always enjoyed a high rank among the States of the confederacy; there are more able men in that State than any other of the same population—her finances are sound, and her credit good everywhere. All her local acts and measures are distinguished for good sense. Her people are polished and hospitable, and her morals unquestioned—less crimes, less outbreaks, less violation of law and order, than in many States which we could name as standing high in the estimation of the country; and yet in all its federal relations, South Carolina is singularly fretful, excitable and pugnacious. There are fourteen slave States besides South Carolina, all anxious to sustain the compromises of the Constitution; all determined to stand by their rights; all opposed to restricting the South in any territorial legislation; yet no other slave State recommends their representatives to leave their seats and come home in case the Wilmot Proviso should be adopted. It is folly for a single State to be so continually agitated about our federal relations; so peculiarly worried and annoyed on the subject of its domestic institutions.—It keeps the question alive; it fans the embers of the opposition; it keeps everything within the State in confusion, apprehension, and dismay; and so far from answering any good purpose, it actually injures the other Southern States. South Carolina denies that Congress has any right to exclude, by law, the entrance of slaves within the conquered territories. Most of the slave States entertain the same opinion. But, on the other hand, the admission of the Missouri compromise, which has worked so well for many years, its recognition and adoption by the South—no matter under what circumstances it was forced upon them—show, beyond doubt, that such points can be compromised and tranquilly settled. We can imagine no greater calamity than the members of Congress from South Carolina leaving their seats and leaving the State unrepresented. The Government can go on without that State; other States will present South Carolina petitions, and attend to all the business appertaining to that State, even when her natural guardians shall have abandoned her. This State has not warped itself out of the Union, by its transitory members leaving their seats. A new delegation will be chosen in the State, by those opposed to secession, and admitted to the seats of the recusants—and this step will be Constitutionally check-mated. If a majority of Congress is determined to violate any of the compromises of the Constitution, in relation to the slave States; anything clear, undoubted, and positive, in relation to their rights, then all the slave States can meet in Convention, and peaceably withdraw, and organize a separate and distinct Government, possessing all the powers to declare war, make peace, contract alliances, and institute commercial laws for the collection of revenue. This would be an *imperium in imperio,* and so far from the State being permitted to slip out of the Union, it is more likely that, when abandoned by her representatives, the State would be petitioned among adjoining and surrounding States for mutual protection. She would be like a ship picked up adrift in the ocean, and brought into the nearest port for salvage, and we should have one slave State less. No—no! The true advice which the people of South Carolina should give to her representatives is, "stand by our Constitutional rights, and keep your position in Congress in any event." There is a tribunal specially created to pass upon the Constitutionality of congressional acts—a final resort on which reliance will be placed. In the organization and diffusion of abolition doctrines and the determination of certain politicians in Congress to vex, annoy, and harrass the South. The only sure method of allaying excitement and checking malevolence, is for the South to maintain its equanimity, good temper, and good feelings, and rely upon the good sense and discretion of the people to do what is right. The North has fired away at the South for many years on abolition, and yet has made no impression. The North is shouting for victory in having elected their candidate for the Presidency in opposition to the South; and yet the South has got their man, and intended to have him. Talleyrand would have called the proposition for the South Carolina delegation to leave their seats in Congress worse than a great crime—it would be a great mistake.—*Morning Star.*

IMPORTANT ULTRA SLAVERY MOVEMENT IN SOUTH CAROLINA.—It will be seen from a report of a meeting held in South Carolina, published in this day's *Herald,* that preliminary measures have been taken there to organize an ultra Slavery party of the South, in opposition to the Free Soil party of the North. This is the second or third attempt of the kind that has been made in South Carolina within the past year, and we should not be surprised to see it succeed and become a great party, rivalling, and probably exceeding, the Free Soil party of the North, in point of numbers and influence, unless the Wilmot Proviso question be disposed of at the next session of Congress. We therefore see that ultraism is not confined to the North, but that the South can lay claim to its possession as well, although in another shape.

This ridiculous Wilmot Proviso question has, we think, been allowed latitude enough, and it is full time that it was settled and disposed of for all time to come. It is time that the general interests of the country were looked to. There is no further use in agitating it any further, and keeping the Union in a state of excitement by its discussion, at the North as well as the South, merely to gratify the taste for notoriety of a few one-idea men in both sections. The election of General Taylor to the Presidency, by an overwhelming vote, shows, most conclusively, that the people of the United States, generally, do not attach as much importance to the subject as is claimed for it by its friends; and this is confirmed by the smallness of the vote which Mr. Van Buren, the Free Soil candidate for President, received—not exceeding, probably two hundred thousand in the aggregate, and those confined principally to Massachusetts, Ohio and Connecticut. It is a curious fact, that in some districts of the last named State, the Free Soil vote exceeds that thrown for General Taylor and General Cass combined.

The question arises, then, how is this ridiculous Wilmot Proviso business and Free Soil agitation to be put down and silenced, so that the interests of the country may be cared for? The answer is plain and simple. Let Congress, as soon after it shall have convened as possible, take up the bills establishing territorial jurisdiction over the newly acquired territory of New Mexico and California, and incorporate in them such a compromise as regards the extension of Slavery, as the South and all moderate men, of all sections of the country, will be satisfied with. This, and all other geographical and sectional questions, whether of Northern or Southern origin, must be silenced, discountenanced and put down by the good sense and moderation of the community. It is easy enough to do so, if Congress will take the matter in hand at once, after convening next month. There is no danger, if such a compromise as that to which we have referred were made, of the Free Soil party being troublesome afterwards, and our over-sensitive friends in South Carolina would be appeased and satisfied.—*N. Y. Herald.*

Selections.

From the Ohio Standard.

DUPLICITY OF TRUMAN SMITH, THE TAYLORITE.

We were shown, a few mornings since, a package with seal unbroken, forwarded from Talladega, Alabama, to the post-office in this city. It had been originally sent from Washington, under the frank of Truman Smith, Senator from Connecticut, and chairman of the Taylor National Committee, who has remained there during the campaign, for the purpose of prostituting his franking privilege for the circulation of electioneering matter all over the country. The packet in question was addressed to a citizen of Talladega, by whom, we conclude, it was forwarded to this place, being, doubtless, one of many of the same kind, sent there, and perhaps to the same individual. The packet, on being opened in our presence, was found to contain two pamphlets, got up at Washington for the southern market. They both possess the same general character; and to show that character to our readers, and to exhibit at a view the duplicity which has characterized the leaders of the Taylor party, during the pendency of this election, the smaller of the two pamphlets entire is published below.

It will be seen that the object of that pampnlet is, to prove Gen. Cass an Abolitionist, and to convince the South that Mr. Fillmore is entirely to be relied upon, as a friend to the South and to Southern institutions. So intent were the getters up of the pamphlet in their object, that they unwittingly pay Mr. Van Buren the compliment of having always been "as much a Northern man as the most Northern," while here at the North they have untiringly represented him as being, and always having been a "Northern man with Southern principles."

Now, for a member of Congress to use his franking privelege for the purpose of disseminating political documents during the pendency of an election, is no other and no worse than others have done. But this is the first time, so far as we know, that a man so prominent in his party as to be intrusted with the general management of the campaign at head quarters, has been guilty of the double-facedness which this pamphlet discloses.

We do not, of course, charge Mr. Smith with the authorship of the document. Of its origin we know nothing—it bears the imprint of a Washington printer. But by giving it his official seal as franking master general of the Taylor party, he has adopted the fraud, and implicated the party of which he is the representative in the vile transaction. It remains to be seen whether that party will assent to it by their silent co-operation, or repudiate the fraud, and the leader who gave currency and authorship to it.

Simultaneously with this disclosure, we have a long letter from this same Truman Smith, denunciatory of Hon. J. R. Giddings, and in denial of some facts said to have been stated by him during his recent electioneering tour in Ohio. As to the question of veracity between Mr. Giddings and his assailant, we here have nothing to say, farther than to remark that the circulation of the document we copy, in a particular section of the country, while it is carefully withheld from the North, is a species of duplicity, and constructive falsehood, vastly worse than any which Mr. Smith alleges against Mr. Giddings; and will, as it ought, go far to discredit its author in any controversy with an honest man.

READ! READ!

"Thou hypocrite, cast out first the beam out of thine own eye, and then shalt thou see clearly to pull out the mote, that is in thy brother's eye."—Luke vi., 42.

Being a Reply to "A statement proving Millard Fillmore, the candidate of the Whig Party for the office of Vice President, to be an Abolitionist."

The partisans of the Locofoco candidate for the Presidency, stand precisely in the category of those to whom the reproof of the Saviour, quoted above, was addressed. They are the last persons in the community who should object to the Whig candidate for the Vice Presidency on the ground of his opinions touching the "peculiar institution" of the South. It is a pity they had not known the old Spanish proverb: Before you accuse your adversary of a fault, be sure that you are yourself free from the same. But some ill-advised hack of the party has taken the trouble to make a parade of the votes of Mr. Fillmore on the notorious Atherton resolutions, in order to show that he was a Northern man with Northern principles! There was certainly no necessity for all this labour to establish a fact which nobody disputed. The whole South were aware of it; the Southern delegates to the convention knew it when they selected him with such unanimity as their nominee for the Vice Presidency. For what purpose, then, were these silent votes of Mr. Fillmore, for he did not open his mouth upon the resolutions, hunted up from the journals? The South wanted no information on the subject. No attempt had been made to palm Mr. Fillmore off upon them as "a *Northern* man with *Southern* principles." It follows, then, that there must have been some object not avowed, some motive which the getters up of this epitome of the journals were ashamed to acknowledge.

It is well known that, on the subject of Slavery Southern men, of all parties, with a few degenerate exceptions, stand as one and indivisible; and that they regard the whole North as opposing to them the same unbroken front. Whig and Locofoco, Barnburner and Old Hunker, Greek and Trojan, are alike arrayed against them on this exciting question.—But were the whigs of the South to have no Vice President because one of themselves was not selected for that office, as well as for the much more important one of President. The most that can be said is, they were thrown upon a choice of evils. Now let us see whether they have not good reason, admitting it to be an evil to have a Northern man at all, to be satisfied that Mr. Fillmore is as little hostile to their sectional interests as any man in the whole Northern phalanx of whigs, this ostentatious parade of his votes on the Atherton resolutions to the contrary notwithstanding.

It must be recollected, that during the session of Congress of 1838-'9, Van Burenism was gasping for life. The South had begun to find out that with all his profession of "Southern principles," the little magician was at heart as much a Northern man as the most Northern. His case was a desperate one, and it became necessary for the quacks who were called in to prescribe for the emergency, to hit upon something new and startling. The great defection from the ranks of his party was found to be in the South. It was determined, therefore that the South must be conciliated at all hazards and sacrifices. Now, if this had been an *honest* determination, what would have been his obvious course? Why, to call around him Southern counsellors; to ask *their* advice; to hear from *them* the causes of their discontent; and to consult them upon the nature of the resolutions intended to serve as a test of principles. But instead of this plain and simple dictate of an honest purpose, he hies him to the extreme North and submits himself to the guidance of Mr. Atherton, of New Hampshire, who had about as much real regard for the interests of the South, as the serpent had for the interests of man when he offered the tempting fruit to the lips of the mother of all. The famous Atherton resolutions were the apple presented to the South. They were the convulsive throe of Van Burenism in its last agony; and possessed not one single feature of the honest heartfelt convictions of Southern men upon the important question which then agitated North and South, and still agitates them.

Now, let us take a glance at the proceedings on these resolutions. Mr. Atherton having obtained a suspension of the rules for the purpose of offering them next moved, the *previous question,* well knowing if he suffered them to be debated, the South could never be cheated into believing that they sprung from any regard for their interests. Everybody knows what the discipline of locofoco organization; it was only necessary for a leader to call for the gag, and it was instantly applied:

"Mr. Wise (of Virginia) protested that these were not Southern resolutions: he repudiated them, and he asked that the South might now be heard."

Mr. Stanly (of North Carolina) said that the resolutions, "like all the things which *came from the palace* were of a *party* complexion;" and again, he said, "*the whole movement was a party thing.*"

Mr. Jenifer (of Maryland) said: "The South have reason to believe that some *sinister object* is intended, and, "that these resolutions are now forced upon us, not for the purpose of allaying the excitement upon this most important question as regards Southern interests, but *for political purposes.*"

Many of the Southern members asked to be excused from voting, on the ground that Congress had no right to entertain the question of Slavery in any form whatever. But *the party* were whipped into the harness and, as the compiler of "A statement proving Millard Fillmore, the candidate of the whig party for Vice President, to be an Abolitionist," says, "the question was taken on the first resolution, and it was adopted—yeas, 198; nays, 6." The resolutian so adopted was in these words:

Resolved, That this Government is a Government of limited powers, and that, by the Constitution of of the United States, *Congress has no jurisdiction over the institution of Slavery in the States of the Confederacy.*

But mark the fairness of the author of the "Statement," &c. Mr. Fillmore *voted for this resolution,* and yet the honest chronicler says not a word about it. We beg his pardon, he *does* say something about it, and this is his language: "On all occasions, upon this subject we find Mr. Fillmore voting with Mr. Peck." Mr. Peck did *not* vote for the first resolution of Mr. Atherton. And can it be fairly said of any man who voted for that resolution, voted that "Congress has no jurisdiction whatevr over the institution of Slavery in the several States of the Confederacy;" that he "is *an Abolitionist of the straitest sect,*" that he is such "an enemy to the domestic institutions of the South" as to excite their fears that he will ever attempt to interfere with them if elected Vice President?

Now with regard to the stand taken by the late Mr. Adams on the right of petition: It is well known that, by his perseverance from year to year, increasing gradually in the number of his supporters every year, as it came to be generally admitted that his object was to sustain the *right of petition* and not the right which the petitioners claimed of interfering with Slavery, he at last succeeded, in the commencement of the Session of 1844-'5, in getting that rule of the House rescinded, which forbade the *reception* of petitions on the subject of Slavery. On this occasion, four Southern members, to wit: two from Maryland, one from North Carolina, and one from South Carolina, voted with Mr. Adams; but not one of these gentlemen can be for a moment suspected of being in the slightest degree tainted with abolitionism. Why then should the same thing be regarded as evidence that Mr. Fillmore is "an enemy to the domestic initiutions of the South?" He never took part in the discussions on the subject; and during the whole period of his service in Congress, never uttered an expression that could offend the most sensitive Southern gentlemen on the subject in question. On the contrary, his whole congressional career was modest, frank, unobtrusive, and in every respect such as to gain for him warm personal friends of all parties. It is impossible to know Mr. Fillmore without admiring him for his many amiable qualities, and esteeming him for those rare endowments of the mind which always, sooner or later, raise their possessor to eminence. He is entitled to the more credit, too, for the high distinction he has always attained, from the fact that he owes it only to his own exertions. He had none of the influences of wealth, of power, or of patronage, to foster his youthful struggles to qualify himself for an independent station among the observed of the world. He is literally a self-made man, and so little vain of his acquirements as scarcely to seem conscious of a vigour of intellectual strength raising him to a level with the first statesmen of the age. His honour, his integrity, his moral principles, are of the purest character that can distinguish a gentleman. He has been from the first moment of his entrance into public life, a true and faithful advocate of the cardinal principles of the Whig party, eminently conservative in all his party views, a steady supporter of the Constitution, as construed by its framers, and a lover of peace and harmony, not only among the independent sovereignties of our Union, but with the whole world.

Such is Millard Fillmore, "The candidate of the Whig party for the office of Vice President;" and if there be a Northern man more likely to respect the rights and interests of the South, or who would be more ready to defend them from all encroachments upon their "domestic institutions," we must confess we do not know him. Most certainly the Locofoco candidate for the office of President is not that man. One who has a face for the North, and a face for the South; who sends forth to the South a biography, claiming for him the high merit of opposition to the Wilmot Proviso, and another to the States of the North, with this feather in his cap plucked out—the man who, when directly called upon to defend himself from the difficulty of the charge of double dealing, can stalk from the difficulty by alleging that "the *noise and confusion*" of the assembly would prevent his being heard—is, in our humble view of the matter, not to be trusted by the South in an office where he will have so much power to do them injury, and so little principle to restrain him in the exercise of it. We want no further evidence that General Cass is not a man in whom the South ought to put faith, than his own letter accepting his nomination by the Convention. *He approves heartily* of all Mr. Polk's usurpations, and pledges himself to administer the Government after his model. Now we humbly opine that we have had enough of *such* Presidents. Another four years of war and all its wretched consequences, of prerogatives and vetoes, would, if it did not break down the Union altogether, so cripple the institutions of the country, and so fetter the liberties of the people, that it would be no longer worth preserving.—If there be one Northern man whom more than another the South have reason to dread when placed in a post of power, it is the man who can stoop to flatter them to their face, while behind their back, he can coolly concoct with their enemies the safest and surest means of uprooting the foundations of their community, and destroying the very essence of their vitality. Such a man is General Cass. "An Abolitionist of the straightest sect," he has not the courage boldly to avow his sentiments to the world, but he keeps them for the communicants of his own sect. An advocate of power in its most odious form of Executive *prerogative,* he is mean enough to flatter the people by pretending to regard *them* as the source of all power. Affecting to be ready to devote himself to their service, he can demand, and what is more, *receive,* extra compensation for those services to an amount never heard of but in his single case. What guaranty have we that a man so avaricious war, merely for the sake of bringing into requisition the activity of his other title of "Commander-in-Chief," &c., that he may demand a few score of thousands as *extra* compensation therefor! In sober truth we have no confidence either in the honour or honesty of such a man. He is not to be trusted by North or South.

Such are the two Northern men between whom we of the South are called upon to decide. One of them for a station in which he can exercise no power except by an unforseen dispensation of Providence; the other, for the highest office in the gift of the people—an office which has become, from continued abuses of its legitimate functions, little less than autocratic. We have seen that the first, though as a Northern man standing on equality with the second, differs from him as widely as the poles are asunder, in all the characteristics of a man, in all those essential principles most nearly concerning the interests of the South. We should be safe under the administration of Mr. Fillmore, even were the post to which he is nominated the first instead of the second. We have no assurance that, with Lewis Cass at the head of the Government, our interests would not be sacrificed to his devotion to Northern principles.

A PLAN FOR THE EXTINCTION OF SLAVERY.

In another column we publish an article from the pen of a writer in the *Commercial Advertiser,* giving a somewhat detailed account of a plan for the extinction of Slavery from the Union. We are always willing to consider almost any plan, if the object is to get rid of an institution that is fast degrading the character of our people and our free institutions. The plan of the writer is in many respects sensible enough, and in others, very absurd. Twenty years is the length of time proposed, in which to accomplish the object. The one-twentieth of the whole number of slaves are to be emancipated each year. Another part of the plan is to appropriate three hundred millions of dollars as an adequate compensation, to be paid the owners, in annual instalments of fifteen millions of dollars each. The method of raising the money is to be by a tariff of duties on imports, and the proceeds of the public lands. The lands are to be pledged for the object specified. The Tariff is to be levied so as to discriminate for protection.

The system of raising the money required is highly objectionable, and would lead to consequences far more to be dreaded than any which have yet, or are likely to result from the institution of Slavery. The continuation of our present system of disposing of the public lands, for twenty years more, would lead to consequences, perhaps, fatal to the liberty and happiness of the people. Twenty years more, we hope and believe, will not pass away before our public lands are made free to all who wish to settle on them, and the commercial world will have made up their minds to adopt free and unrestricted trade.

We have no objections to pay the three hundred millions of dollars for an object of such magnitude, but we would prefer to have the money raised by an equitable mode of assessment upon the wealth of the country.—*New York Globe.*

The article from the *Commercial* is as follows:

In reflecting upon this subject, it has occurred to me that it is possible a plan might be formed to effect this great object. A grand scheme of compromise and compensation has floated in my mind, which may be, and probably will be deemed visionary, but I will proceed to give an outline of it, as this will do no harm, at least. It probably would not suit the views of the ultraists of the slaveholding or of the abolition party, but it seems to me it should commend itself to the general assent of all others, in all the States, and if so, might perhaps be carried. It could only be carried by the consent of a large majority of the States, and of the people of the States, as well as of Congress, and it would require an amendment of the Constitution and several acts of Congress to be passed, with great unanimity, to insure success.

In order to define my views, I will give an outline of the needful enactments. I assume, with the middle ground party, that the Constitution, as it is, sanctions Slavery in the States; hence, that slaves are property, and, if taken, in any form or for any purpose, by the Government, compensation must be made to the owners. The first act of Congress should contain the following provisions:—1st. That all persons born in the United States of America, after the passage of the act, should be free. 2d. That, at the end of each year, for the term of, say 20 years, one twentieth in number, of the existing slaves, including those above a certain age, shall become free. I would exclude the oldest portion, who, in the course of nature, would probably die of old age, within the 20 years, on the ground, merely, that all cannot be emancipated, and that the evil of Slavery and value of freedom are comparatively less to this class than to the others. Besides, it is but justice that this class should be supported in their old age, by their owners. 3d. That $300,000,000 be appropriated out of the national Treasury, to be paid by instalments of $15,000,000 per year, during the 20 years, to the owners of the slaves emancipated during the year, to be apportioned, in some proper mode, to the relative value of the freed slaves.

The above is the substance of the first proposed act of Congress. The article to be added to the Constitution would contain the power to emancipate the slaves and appropriate the money from the national Treasury, for the compensation of their owners. But I am asked at the outset, whence is this immense sum of money to come? I answer, from the customs and public lands.—I would pledge the latter to the fulfilment of the undertaking, except, however, 10 per cent. of the annual proceeds, which I would propose to pay over to the owners of the lands, the States, to enable them to make the needful internal improvements, in order to develope their resources, and meet their increased burdens.—But the main reliance should be upon a new Tariff, which should be passed as a part of the plan, and declared unalterable during the 20 years, and perhaps for five or ten years afterward, in any manner inconsistent with its principles and objects. Those principles should be, 1st, to raise the needful revenue to meet the case, including the ordinary wants of the Government, together with what may be derived from all other sources. The plan must also embrace the present national debt, a very gradual extinguishment of which would be satisfactory to the people, for the sake of the great object in view.

The second principle of the proposed Tariff should be protection to all the interests of the whole country, great and small, sufficient to enable them to flourish and establish themselves, and thus build up an entire system of national industry and prosperity; not a greater protection, however, than would be consistent with the first object, that of raising a sufficient revenue.

For this purpose, it must be founded on discrimination between the different articles, carefully adjusted so as to raise the requisite revenue, and give protection at the same time.

If I am asked, can the country, the consumers, bear these additional burdens, I answer yes, and go ahead in such a course of prosperity, wealth and happiness as the most visionary have never dreamed of. Whether the South can be convinced of this may be one of the greatest difficulties. They must be persuaded to develope their own vast resources, and thus introduce the great scheme of industry and improvement among themselves. The free States, I believe, would come into the whole scheme, would they consent to the abolition portion?—Those who believe Slavery to be a good and rightful institution would not. But I cannot but believe that a large majority of the people of the South deem Slavery to be an evil, and one that, sooner or later, and in some mode or other, must be removed. If I am right in this, and Slavery is ever to be abolished in this country, some such mode as the one I have suggested must be adopted.

It cannot and will not be done, as the French Provisional and Ephemeral Government undertook to do it.—The compensation proposed seems fair and reasonable, under all the circumstances. The present number of slaves is estimated, I believe, at 3,000,000. Suppose one fifth of the oldest were excluded—leaving 2,400 000 to be paid for. The sum proposed would pay $125 for each of these. Mr. Appleton, I think, estimates the whole value of the slaves in the United States at 1,000,000,000 of dollars, or say $333 each. By the plan proposed, the number of slaves could not increase, but must constantly diminish by death, but the gross sum annually to be divided among their owners would remain the same. Hence, though at the first distribution only $125 would be paid for each, the constantly decreasing number of distributees would increase the annual compensation for each slave, so that in the average it might be half, or two-thirds, or even a greater proportion of their actual value.

It is a remarkable coincidence that, since the above figures were set down, I have ascertained that $125 each was almost the exact sum which the British Parliament appropriated to compensate the owners of slaves in the West Indies, the sum being 20,000,000 pounds sterling, say 100,000,000 of dollars, and the number of slaves, 800,000. Such is an outline of a scheme which has floated in my brain, visionary and impracticable it may be thought, but yet I trust it will be found to contain the germs of verisimilitude, or approximation to it. If you think so, Messrs. Editors, lay it before your readers, upon whom, or yourselves, I will not farther tresspass at present. C.

☞ **Free Negroes at the North.**—The South has had a great deal of comfort out of the opinion that the free coloured people of the North are "nuisances" in the free States—idle, thievish, ignorant, hateful, beggarly and hopeless, without credit, cash, character or clothes, and withal remarkably liable to disease, drunkenness and mental change of their views upon this point, and a corresponding change of policy, but no change of the odious and malignant tyranny with which the flesh-mongers pursue the victim race after they have escaped from oppression, and demonstrated their capacity for freedom. The slavers know that it is northern opinion which rivets the southern shackles, and as fast as one falsehood gives way, they endeavor to weld the shattered links with another. The South may desire but it cannot provoke the persecutions against the coloured people of the North, which the Mobile Tribune seems to think are inevitable. It has lost its power to murder our philanthropists, burn our halls, and mob our unoffending people on our ground for their benefit. That barbarous period has gone by, or changed its theatre. The slaveholders will soon have the question of human liberty brought home for discussion and settlement, and they must answer there to their own citizens for all the wrong that the system has inflicted upon three millions of their own white citizens as well as upon these three millions of slaves.

The charge made, that the Abolitionists in the North stimulate servile insurrections in the South, is not true. On the contrary, the South owes the peace and security which it enjoys now, to the hope which the northern efforts in his favour imparts to the slave, of a peaceful and a speedy relief from his wrongs. The cotton fields are quiet and patient under the ill-defined, but strong expectation that something will be done in the North for their relief. And it is not by incendiary publications and agents that the idea is propagated. The house servants report the conversations of their masters, and carry the speeches of political alarmists into the fields, and so spread the rumour of abolition movements, exaggerated by the folly and falsehood of the slaveholders themselves, through the whole slave region. A little affair which occurred near Montgomery, Alabama, in 1840, illustrates this point. The Democratic stumpers during the Presidential campaign of that year, were in the habit of charging General Harrison with Abolitionism, the slaves everywhere heard it, and when the news of his election reached them, the poor creatures thought their time had come at last. Early on the morning after the report reached the place spoken of, a slaveholder ordered his man Tom to take a bag and go to the mill for some meal. Tom straightened himself up before his master to his full height, and looking as independent as self-ownership could make him, replied, "Is dat more den one man's work, Boss?" "No," replied his master. "Well den," said Tom, "you can jist go to de mill for yourself—please de Lord, old Tip's 'lected, and I a free man." The master was a little surprised by the demonstration, and Tom suffered some for his mistake.

The torch light procession in Washington city last winter, got up to celebrate the French Revolution, was immediately followed by the unsuccessful attempt of seventy-six slaves to make their escape from the District, and now the unusual excitement in the slave States upon the Free Soil question leads to similar movements all along the border. The South is her own incendiary.

The very paragraph which we are quoting from the Mobile Tribune, had, no doubt, undergone a hundred transactions into the slave dialects of Alabama before it reached us, and the slaves on a thousand plantations have heard that the free coloured people of Ohio and Pennsylvania hold conventions, publish newspapers, and "exhibit considerable ability" at the business, which will go far to cure them of the fear of freedom and the Abolitionists, which is instilled into them with a great deal more care than success by their masters.—*Phil. Rep.*

[From the Mobile Tribune.]

Recently the "coloured people" of the free States held a national convention at Cleveland, Ohio. They drew up and published an address to their brethren in those States, which is rather remarkable for the exhibition of a great deal of earnestness and considerable ability. To show what plans these men have to elevate themselves in the social scale, we extract below a portion of this address. The immediate tendency of these sentiments will inevitably be to array against the conventionists the white industrial population of the free States.

The "coloured people" have made rapid strides in some respects at the North; and as we hold that the two races cannot exist together on anything like equal terms, the result of their progress will be to array the stronger side against them; and presently we may have such scenes at the North as the Abolitionists, in their fury, are trying to stimulate at the South.

Morals of Politics.—Presidential Election.—An important election has just closed. However contrary in its results to the *wishes* of a large number of citizens, it was not, probably, contrary to the *expectation* of all the parties in the contest. We have carefully kept in view the moral and religious issues involved in the question; and according to our means, have done what we could to awaken in other minds a like regard. Because we have been defeated, we are not cast down. Our hope is in the God of all truth, that the great principles which have inspired so many of His children to do work for freedom and for peace, will be found taking deep root in the hearts of the people, and eventually triumph over Slavery and War. That so many in the recent political struggle, have differed from us, affords no just reason for questioning the correctness of our decision. A man is bound to act up to his consciousness of what is right and true, although every other being should frown upon him for his supposed heresy, ignorance, and folly. Upon this foundation we mean to stand, believing it the corner stone of all morality and religion. We mean to enforce the declaration of the wisest of men, that "righteousness exalteth a nation; but sin is a reproach to any people." We mean to show that Slavery is the foulest blot upon this nation, and that hence its continuance and extension will be a lasting reproach. We mean to prove that obedience to the slave power, as recently illustrated, is unrighteous; and that hence the exaltation referred to in the text we have quoted, can only be hoped for, when, as a free people, we quit Egypt and abide in Canaan.

Many, many years may have to roll on, before the hour of deliverance shall come to the slave. It may be that the great Pro-Slavery party of the North, now ascertained to be much larger than the slaveholding interest at the South, will have to be laid under the sod before that day of jubilee shall dawn. Still, Christianity is destined to drive from the earth every vestige of sin, and certainly the chiefest—even *that* which is covering this whole country with infamy.

When the greatest moral and intellectual effort, that can be found upon the records of any deliberative assembly, received the scorn and reproach of nearly the whole English people, it was supposed by some of the few who sympathised in that effort, that the Slave Trade was to remain, for all time, a legitimate branch of English commerce. But it was ordered otherwise. By patient continuance in well doing, the feeble voice of a virtuous and learned philanthropist of England was made to reach every portion of that land; to penetrate every heart; and finally to so completely revolutionise public opinion, as to consummate the best act in English history. So may we reasonably expect that the friends of freedom, now rallying under a moral standard, will ultimately accomplish an issue to their cause, as favourable as that which has given to the name of Wilberforce a glory, which all the combined influence of Slavery and the military power can never obtain. Let none then despair. Let none look back. But let all march on, march on, with unabated zeal, for the rescue of the captive, and the overthrow of the embodiment of all evil—Slavery.—*Christian World.*

MORE IRREGULARITY.

A revolution occurred recently in the Kingdom of Nepaul, India, in consequence of a religious vow made by the Queen, that she would sacrifice 150,000 people to the gods, if the King recovered from sickness. He did recover, and the Queen was about to execute her vow, when the people rebelled and deposed the reigning family.—*English Paper.*

We consider the conduct of the people of Nepaul *decidedly irregular.* The proposed sacrifice, it is true, was somewhat large; but it was strictly in accordance with the Conventional usages, and long-established customs of the Nepaulitans. The time-honoured platform of the kingdom had always included a special plank for human sacrifices. The royal consort had only strengthened and widened it, making it, in current phrase, "broad enough for every true citizen to stand upon"—indeed, specially made capacious enough for them to lie down upon. The citizens who arrayed themselves against the extension of an institution "sanctified by a hundred years of usage," were (we speak it in sorrow rather than in anger) *bolters.* The much-injured family just deposed had gone merely for the "diffusion" of an institution which the high priests had proved to be "the corner stone of the Nepaulitan State. "Measures, not men," had heretofore been the motto of the dominant party, but these irregular bolters have reversed the rule, and gone for men against that shortened measure of manhood which the Court prescribed.

In the language of Lord Noodle, where is such conduct to lead? What is the tendency of making an issue on literally a merely 'sectional' question? What will be the consequence of this arraying one part of society against another? The next step after this interference will be abolition, we repeat, the *abolition* of rights guaranteed by the Constitution of the State. Why should the people of Nepaul have given up for a merely [illegible] the old issues which have so long divided the Quiddoes and Quoddoes of that prosperous State, and under which the former had maintained power for twenty-five years? We charge this to the spirit of revenge on the part of the partisans of the old leaders who were some years ago decapitated by the order of the Queen consort, in gratitude for the timely appeasing of a Royal Colic. These partisans had seen scores of heads fall without deserting their allegiance, yet when orders came for the sacrifice of 150,000 lives—the same usage only a little more 'diffused"—they bolted on the hypocritic pretence of regard for humanity and the rights of the people? We charge, moreover, what is infinitely worse, that the Quiddoes and Quoddoes have united in an infamous 'coalition' under the specious and taking pretext of 'free heads,' for the avowed purpose of breaking down the old party, and we denounce the mongrel alliance to the scorn and indignation of the world.—*Albany Atlas.*

Argus and *Union* please copy.

The following letter from the New York correspondent of the *New Orleans Crescent*, we find copied into two of the leading Free Soil papers of this State, without comment upon the writer's statement as to the position of that party. His view is unquestionably correct in the main, though the quondam members of the Liberty party may shrink from an attitude which they have hitherto denounced as Pro-Slavery in the old parties. We copy the whole letter as the description of John Van Buren, is a well-written and correct one, and will convey a good notion of the man who occupies just now so large a share of public attention.

"The personal appearance of Van Buren would hardly warrant one in expecting from him any high evidence of intellectuality. His complexion is light; hair ditto; no beard; full and placid blue eye; frame tall enough and stout enough, and with an evidence of youthful freshness and vigour that would attract nineteen women's eyes out of twenty.

"You may look from east to west,
And then from north to south,
And never find an ampler breast,
Never an ampler mouth,
A softer tone for lady's ear,
A daintier lip for syrup,
Or a ruder grasp from an axe or spear,
Or a firmer foot for stirrup." *Praed.*

With his pink colour, rather expressionless visage and no earthly means of telling from his manner what tack he is going to take, John Van Buren gets small good from any earliest impressions on his audience. The matter is not mended either by the quality of his voice, which, neither deep nor sonorous, strikes you at first like the chromatic notes after hearing regular ones. But that voice reaches and pierces clearly to a remarkable distance in the largest and most noisy assembly. Mr. Van Buren has probably systematised his pitch of voice on acoustic principles, and from close experiment and practice. Nor would it be unprofitable for public speakers generally to follow his example; for some of the loudest and showiest speakers can neither be heard distinctly by those near them, or the rest at a distance. Not so with Mr. Van Buren. You have the comfort of not losing a word—not the inflection of a syllable even.—By-and-by, too, the voice becomes more agreeable, and you find it inimitably fitted to the dry and crispy humour that makes so large a portion of his address.

The fire of oratory, as we are accustomed to picture it to our minds in the historical exemplars of that divine art—the sweeping train of regal ornament—the impassioned appeal—graceful and dignified gestures—such a grand temper and port as we would identify with Cicero, or such lightning breath as in Demosthenes, or such molten scorn and persuasion as in Patrick Henry or Clay in his best days—all or either of these, in any excellence, Mr. Van Buren does not possess. His manner, on the contrary, is serene and smooth; not like the ponderous smoothness of Silas Wright, that carried with it the signs of depth that common plummet hardly could sound; but a calm complacency more like that of an indifferent, heedless child. He uses very little gesture; when he bends down it is almost a sure thing that he gives one of those sarcastic bits of humour that cut to the very hearts of his victims. And yet all seems done in good humour. There is not a particle of malignance or spite. I question whether any one of John Van Buren's speeches shows a jot of those qualities. Honoured be he, for this, at any rate! We have too much among our politicians of personal bitterness, and its exposure in their public proceedings. Even those at whose expense he launches his jokes may generally laugh with the rest.

If I were asked to give the leading peculiarities of Mr. Van Buren's style and matter, I should say they were condensation, clearness and wit. He often presents no very new arguments; but he invariably presents them in a new and clearer light—so clear, indeed, that they come upon your mind like an explained problem in mathematics. This is assisted by his slow and deliberate manner; no hurry, no feverish pushing forward, but everything in its due order. The difference between him and other speakers is a good deal like the difference between a man working by the day, and another by the job. John Van Buren never tired an audience in his life, I am sure; and never worried them by his rapidity. His wit is of the purest sort in the world. It would extort a laugh from the most morose anchorite. Nothing artificial, nothing strained; but it comes into the body of his remarks apparently just as much a matter of course as the prepositions and conjunctions. No words can describe the droll way in which he now and then turns off a sentence on some of his opponents—thousands, meanwhile, shaking with laughter, foes as well as friends. He possesses that rare faculty of appearing perfectly unconscious of his own wit; he never utters the point of a joke with an air that seems to demand, 'Isn't that a good one?' While others laugh, he is cool, dry and caustic, changing not a muscle; and not a put on gravity, either.

Perhaps some free and easy spectator takes advantage of his right of "free speech" to utter a criticism or a question. He never does it a second time, however.—Mr. Van Buren seizes upon the interpolation, and turns the laugh so totally upon the offerer of it, that he is fain to clinch his tongue in his teeth for the rest of the evening. His sarcasm has no venom, however; it is the edge of the keenest razor, not the tooth of the snake. It cuts so clean and clear, that you wonder for a moment whether there be any cut at all. Polished and vulgar, educated and ignorant, alike appreciate John Van Buren his humour, his logic, and his aim. There is charming *abandon* about him; you are fully convinced that there are no hidden motives, no finesse, no clap-trap or mean selfishness, behind what he has arrayed before you.—Right or wrong, whatever the man and his mind may be, there they are, without any tricks of curtaining or shading.

You have doubtless wondered that such a man as Martin Van Buren should have such a son as Master John. Well, I have had the same wonder. For John has utterly thrown overboard and set at defiance all the old rules and observances among professional politicians. The young men, here, would almost lay down their lives for him. He will prove the type of a thousand, before ten years are past. He will, in all likelihood start a newer and better school of political speech-making; which heaven help forward! The turgid and flippant manner, the senseless and stale matter of the Whig and Democratic spouters, of late years, had grown vile beyond endurance!

Newspaper reports of Mr. Van Buren's addresses, unless they are strictly verbatim, contain but a faint copy of his wit. The latter consists generally in the turn of a sentence, conveying a contrast or an image so irrisistibly comic—so Hogarthian—that you cannot, for your life help laughing. It is not the broad humour of puns and distortions: it is fine and diffused. It is not farce, but the highest and most intellectual comedy. It is not an idea, one of whose parts is very funny; it is the whole idea, so ludicrous. It is not a dashy stroke of colour in the picture, making a novel effect; it is the general colour, pervading the whole work.

In England such a man as John Van Buren would command any gift the Government had to bestow.—Perhaps it is not that his aid would be invaluable; but that his enmity would have to be bought off at any price. He could do more than argue down the First Lord of the Treasury and his measures—he could make him and them ridiculous. If I were a near friend of the President, I wouldn't have John Van Buren in the opposition, and in Congress, for the Presidential salary. Randolph's attacks had so much acerbity that there was a rebound after them; but where, in a different and purer vein, John Van Buren's lampooning paint has once touched, there remains such an appearance of the preposterous in him whose garments wear the mark, that neither high station nor erasive soap will ever get it out.

Some of the papers will probably furnish you, if you have a curiosity of seeing them, a tolerable report of Mr. Van Buren's remarks of last evening; a correct report, as I have said, is almost out of the question.—The sentiments of the radical leader, here, however, are not likely to be preserved long, as he gives them in these addresses. They are for listening audiences, not for the pages of books. They will not be preserved.—His merit is, in some sort more the actor's merit than any other. Whether the sentiments will tell in future upon the action of government, time will show.

Will you allow me, (I am sure you will) to say one word of justice to the New York Free Soilers, for publication in a region where their movements are too often unfairly represented? Not a breath, not a thought of unfriendliness, exists in the Van Buren party of New York, toward the South or southern men. From what I have heard and seen, I believe that the fraternal bond of union and good will, from this section toward the South—towards Louisiana and Texas in an especial manner—holds its brightness and warmth unabated. At this very moment, should danger or wrong threaten any of the southern States, or any general harm to life or property, thousands of those great masses who form the Van Buren phalanx here, would rush to your aid, and fear neither for comfort or life in giving it, as brother should give aid to brother. If I know anything of my native State or her people, (and I have lately had an [illegible] of knowing them nearly all) the general heart holds this faith and love towards the South, with as true and steady a truth as human nature can know. But the democracy of New York believe in the great principles promulgated at Buffalo; and the democracy of New York were virtually excluded from the Baltimore convention. While they live, they will adhere to that principle; nor will they submit to any injury from other portions of their party. Let a few years hence decide the right or wrong of the dispute; they are content to leave it so.

Certain persons, either in error themselves or from the worst of motives, are in the habit of painting the Van Buren party of the North as identical with the "Abolitionists." A greater or grosser untruth never was written. Nearly every document emanating from the Free Soilers, recognises the well understood constitutional guaranty, that over all subjects not expressly reserved to the general Government, States, whether they be North or South, have sovereign jurisdiction within their own limits. Of the remainder of the points at issue, I presume you do not desire any laboured disquisition. Common justice, however, demands that no one in the South should charge the radicals of New York with any enmity towards their southern fellow countrymen, as no one will make that charge who *knows* New York. As to any danger from this at present warmly contested dispute, to our Republican Union, we laugh the idea to scorn! The acorn has not yet germinated whose product oak shall be ruffled by winds that howl the tidings of her dissolution. The man is mad, or worse, who talks of it, in the same hour with his talk of events either probable or to be endured.

ENGLISH VIEWS ON OUR SYMPATHY WITH THE LATE STRUGGLES IN EUROPE, AND THE EXISTENCE OF SLAVERY AMONG OURSELVES.

[From the London Times, Oct. 26.]

Political slavery is an abomination in the eyes of our friends on the other side of the Atlantic—social slavery an unobjectionable condition of humanity. We have received a file of New York papers, and there is much amusement, if but little information, to be extracted from the anomalous jumble of ideas in which the citizens of the United States are involved by the actual situation of American and European affairs. The figure of a spare, yellow, sinewy man, holding in one hand a red banner, inscribed with the words, "Death to Tyrants," and in the other, a cat o'-nine-tails, would afford a not inapposite image of the present condition of the American mind as reflected in the press. For every invective hurled against the "despots" of the Old World, there will be found, as a counterpart, some unfeeling joke against the pretentions of the coloured population of the States to raise themselves to civil and social liberty. We have the *quasi* Whig candidature of old Zachary Taylor, and the Free Soil candidature of Mr. Van Buren—we have Abolitionism "in white and black slices," according to the complexion of the assailants of the odious principle—we have the Irish Association publishing a manifesto in which it announces that the Irish rebellion has proved an abortion, but at the same time intimates its determination to retain possession of the funds raised in the States in aid of the movement, without accountability, until Ireland shall become a republic, or some other Greek Kalend contingency of the like kind shall occur; finally, we have a report of the triumphant reception given to Hecker, the German refugee, the representative of the massacres and sanguinary tumult of Frankfort, and a thundering leading article in ridicule and denunciation of the negroes. This is the white and black side of the shield. The Autocrat of all the Russias would be shocked at the sentiments recorded with regard to Slavery, while, from the philippics in favour of Liberty, Blanqui and Barbès might extract consolation.

The reception given to Herr Hecker is thus introduced to the reader's notice:—

"RED REPUBLICANISM.

'TREMENDOUS ENTHUSIASM.

"THE RED CAP AND RED FLAG'

"IN

"Old Tammany."

In the editorial remarks we are informed that the enthusiasm of the meeting, and the intense sympathy exhibited for the cause of revolt in Europe, surpassed all power of description. A red cap of liberty and a red flag were hoisted, and the sight of them again excited the crowd, who renewed their cheers and plaudits. The editor, [of the *New York Herald*], however, must speak for himself, and explain what he conceives to be the æsthetical objects or a revolutionary struggle:—

The heart of Raspail would have leaped for joy—Louis Blanc would have shed tears of rapture—Barbès would have grinned and chuckled in his prison at Vincennes, to see and hear the loud, rapturous enthusiasm with which the red flag was greeted. It plainly proved that, whatever the cooler heads and hearts of a few may meditate, the mass of mankind, when once put in motion and roused up from the tranquility of daily life and occupation, are naturally red Republicans, and belong instinctively to the Mountain party—that they all naturally go for an equal division of property, and for an equal share, by hook or by crook, of gin slings and sherry cobblers.

As soon as the enthusiasm had a little subsided, the serious business of the meeting began. Gen. Walbridge addressed the assembly with ready eloquence and amusing wit, in English, "a language," says our New York cotemporary, "next to German the best that can be spoken, excepting, however, the harmonic Italian or grandiloquent Spanish." When taken in connection with a declaration of the negroes, which is in another part of the same journal, the assertions of the speakers strike us as being a little odd. The General first fixes every citizen of the United States with the responsibility of legislation—therefore, of Slavery:—

The benign influence of our institutions, extending abroad, has everywhere tended to the political elevation of mankind. There can be no question but that liberty, restrained by constitutional law, is the present dominant sentiment of the age; nor can it be questioned that the American people are guiding this sentiment as it convulses the ocean of human passion abroad, In America, as nothing had to be removed, free institutions rapidly advanced to maturity without obstruction, but in Europe they have to contend with the steadfast habits and the veteran prejudices of a thousand years. * * * Each man feels that he is an integral portion of the national sovereignty, and that an aggregate majority of their individual wills upon any given subject constitutes that irresistible public sentiment which should control legislation, and give efficiency to law. The intelligence of the people thus becomes the guardian of popular liberty.—*New York Herald.*

The "Gineral" then proceeds, in the oratorical style indigenous in the States, about "Luther," and "imposing moral spectacles," and "the bright firmament of Heaven," and the "mysterious Providence that presides over our benign institutions," &c., &c. When he had finished talking, and the *Marseillaise* had been played by the band, and Herr Hecker had made a speech in German, which nobody but his own countrymen understood, Mr. Forch, a native of Germany, but a naturalized American, proceeded to drop manna into the ears of his audience:—

He could not help saying that it did them honour, great honour, while at the same time this cordial welcome of Hecker to the shores of the New World by the Mayor and Common Council of the city of New York, is not only gratifying and flattering to the German feelings of us, the adopted German citizens, but it throws back into the teeth the reproach of European tyranny—it washes out the brand of infamy with which the corrupt tyrants of the Old World seek to stamp every friend and asserter of human rights and human liberty, and pratcically refutes the false aspersion of the malignant epithet of criminal and malefactor, with which such men as Hecker are branded. Yes, America is the land to which belongs the honour of being the parent, the support, the friend, and the fosterer of human liberty throughout the whole world. (Cheers.) Here, in the free land of the brave and free, the free and the oppressed of all countries find a welcome and a friend.

It should not be forgotten that on a previous day Mr. Hecker had been publicly received by the Mayor and Town Council. His honour on that day expressed a hope, that while Mr. Hecker remained among them "he might learn the beauties of those institutions, the land where freedom delighted to dwell." Would one not imagine that the very cab-horses in the United States gave motion to the vehicles simply under the influence of moral restraint? Would not one suppose that, at the slightest intimation of fatigue upon the part of the animals in question, the conductor or driver would put himself between the shafts, and suffer the horse to get inside? Wait a moment; let us see how human beings, how the fellow-creatures of those who delight to tickle each other's ears with this miserable cant about liberty and free institutions are treated in America.

Mr. Frederick Johnson, [Douglas,] the well known negro emancipationist, in conjunction with others of his oppressed race, has published a manifesto to his coloured brethren, of which the following is an extract. The passage is a far more forcible comment upon all the flummery served up at "Old Tammany," than anything here could be:—

"But, fellow countrymen, it is not so much our purpose to cheer you by the progress we have already made, as it is to stimulate you to still higher attainment. We have done much, but there is much more to be done.—While we have, undoubtedly, great cause to thank God, and take courage for the hopeful changes which have taken place in our condition, we are not without cause to mourn over the sad condition which we yet occupy. We are yet the most oppressed people in the world. In the Southern States of this Union we are held as slaves. All over that wide region our paths are marked with blood. Our backs are yet scarred by the lash, and our souls are yet dark under the pall of Slavery. Our sisters are sold for the purposes of pollution, and our brethren are sold in the market with beasts of burden. Shut up in the prison house of bondage—denied all rights, and deprived of all privileges—we are blotted from the page of human existence, and placed beyond the limits of human regard. Death—moral death—has palsied our souls in that quarter, and we are murdered people."

The temperate and manly language of this manifesto is treated with unsparing ridicule in the first leading article of the paper from which we have extracted all the rest, [*New York Herald.*] It is declared to be "quite a curiosity in philosophy, literature and shaving." The agitation in favour of the abolition of negro Slavery, being what it is described above—is represented as a movement for the abolition of shaving and boot-blacking. "Are the blacks and whites to marry and be given in marriage together?" And this is the tone in which Slavery is treated in the chosen temple of human freedom. Have our American friends ever heard of a certain man whose vision was interfered with by a beam, but who was extremely solicitous to remove a little mote from his brother's eye?

English Opinions on American Affairs.—Our amiable cotemporaries across the water, sometimes in London and sometimes in Paris, occasionally crack a severe joke, and split almost their fat sides, at the singular jumble of principles and professions—seriousness and humbug—foolery and philosophy—which grow up, side by side, on American soil, as unruly weeds and the wild grape are sometimes found growing closely together on the American hill sides. We give in our columns today, an amusing article from the London *Times*, of this character. The wit, the sarcasm, the gentle punch in the ribs, and terrible mauling over the shoulders, which they give the American republic in consequence of the loud professions of liberty, which resound here, in connection with a large slice of black Slavery, give us a great deal of uneasiness; but yet they do not spoil our appetite for a beef steak at the tail of a keen, cold day in November. We are happy, on the contrary, that we can afford matter for so much life and gaiety in the leaden columns and magniloquent paragraphs of our amiable cotemporary in Printing House Square. Yet we we cannot help mingling the tear with the smile, when he puts into us so strongly in consequence of the existence of Slavery in certain parts of our country, and places in juxtaposition with that our ardent professions of liberty. We confess it—with sorrow, we confess that our institutions have not yet reached that perfection which we hope they will do with the progress of time and age. But have we not done something since the days of our youth?—if these writers will insist upon contrasting the institutions of every State in our infant republic with the venerable British empire and its hoary institutions, going back into the worm-eaten ages of antiquity. Since the declaration of independence, all the Northern States have abolished Slavery, and but for the agitation and recrimination coming from the enthusiasts of England, it is very likely that a similar result would have been the case in Virginia, Maryland, Kentucky, and other States, long before this day. Let our cotemporary put that in his pipe and smoke it.

But this is not all. Instead of talking to us of the beam in our eye, and the mote in our brother's, why does not the London *Times* treat of the condition of Ireland, and endeavour to ascertain whether the white Slavery established in that unhappy land, on general principles—the "envy and admiration of surrounding nations"—does not present a far more revolting picture in reference to restrictions on civil and social liberty, comfort and morality, than that of the black slaves of the Southern States where they live in clover, "year in and year out," and where the scars and the lash, and the servile misery and degradation, cannot for a moment be compared with that of Ireland, or any of the British dependencies?

Is he aware that the "sister" country, with boundless natural resources, and in intelligent and industrious population, has been in connection with the time-worn constitution of England for nearly seven hundred years, and that her people are the worst clad, the worst fed, the worst housed, throughout God's creation? Talk of slaves! Pshaw! How many thousands of that unfortunate people during the famine of the last three years, and during many a previous one, would have been glad to have had the fare and the treatment of our Southern slaves! Oh, but they had civil liberty! No, they had no such thing. From the days of Henry the Second, up to Victoria the First, their history has been a continued series of confiscations, coercion bills, and martial law.

How long is it ago, since the priest and the schoolmaster had a price put upon their heads? How long is it since the more galling portion of the penal laws was erased from the statute book? There are men alive, who, from their own personal knowledge, could give an answer to the first question, and twice ten summers have not rolled over our heads since the concession of religious freedom to the Catholics of Ireland. Liberty indeed! Yes, the liberty of dying behind their ditches by periodical starvation—the consequence of the long misgovernment to which they have been subjected under the British crown. Liberty, indeed! where the commonest rights of freemen are, at this moment, violated, the *habeas corpus* acts suspended, liberty of speech made a felony, the independent press gagged, public meetings forcibly suppressed, and more arbitrary and tyrannical proceedings than ever Nicholas of Russia resorted to, openly and unblushingly carried on, in the face of the civilized world, under the sanction of Government and the forms of law! Yet, notwithstanding the outrages on the civilization and the humanity of the age, a partizan writer of the Government which practises them, dares to taunt us with having a beam in our eyes, and to "extract amusement," to use his own phrase, from the discrepancy, the little mote in his own eye enables him to see between the glorious and happy institutions founded by ourselves and the heir-loom of Slavery which his country has left us as a memento.

Ireland, however, is not the only country which we might recommend to the attention of our liberty-loving cotemporary. Why does he not look to the eighty millions of half and half black slaves in the Indian territories of the British empire, from whose toils, and privations, and wretchedness, the British aristocracy annually extract twenty millions of pounds sterling, equal to one hundred millions of dollars of our money, and to the whole cost of the Mexican war, which has redounded so much to the honour, the fame, and the glory, of our country. It will be quite time enough for British journalists and British philanthropists to talk to us of our institution of Slavery in the South, when they can present a white race under their sway, or even a semi-coloured race of Indians, half as well off in comfort and contentment as the slaves of Carolina or Virginia. Their jests and their jibes, however, can have little influence on those who are accurately informed and competent to judge of the relative position and condition of the two countries and their mutual dependencies. The condition of the black race in our Southern States, is, generally speaking, a condition of comfort. From the application of the word, however, to the serfs in the Old World, who have been so long plundered, beggared, and oppressed by a tyrant aristocracy, it is supposed that the coloured race in this land are equally plundered, maltreated, and wretched. But such is not the case. If the coloured race were to receive their liberty to-morrow in the Southern States, they would in one year be reduced to a condition of barbarity, ignorance, and want, such as St. Domingo now presents, and the French and British West India islands will soon indicate. The black race cannot exist in any other condition than that of pupilage and servitude, side by side with the Anglo-Saxon race, so as to secure comfort for themselves and peace and tranquility to the country. In process of time, Southern Slavery will disappear as a peculiar condition of society, in the same way as the red race, whose moral and intellectual attributes unfitted them for the civilization which the European race has attained. The taunts, and slurs, and jibes, therefore, which the London and Paris press, in their ignorance and wantonness, cast against us, in consequence of the existence of Slavery here, spring from their utter ignorance of our institutions, and their evident incapacity to judge of the circumstances under which they have grown up in this land.

The Anti-Slavery Standard.

Without Concealment---Without Compromise.

NEW-YORK, THURSDAY, NOVEMBER 23, 1848

If, as it has been often said, America be a kind of posterity in relation to Europe, it will follow that Europe must, in some sense, be a past to us. Now although it be proverbial that men do not profit by the experience of the past, yet it seems worth the while to draw their attention to it while it is being acted on a contemporaneous stage.

As the world, geologically considered, presents several different periods of developement existing side by side, so, if we look at it ethnologically, we shall find that different parts of it exhibit at this very moment nearly all the several stages of societary advancement, as if to aid us in the study of those social problems which more and more usurp the attention of the age. One would think that those who would not read Fourier, might, at least, spell out a line or two in the open volume of the world.

It would be impossible even to enter upon the consideration of topics so vast and so various within the compass of a single article. All that we propose is to draw the attention of our readers to a single point which has attracted our own notice, and which has a bearing upon that subject to which our reformatory efforts are especially devoted. Though chattel Slavery be the most odious shape in which oppression presents itself, it is well for us to be accustomed to consider the abolition of it, not as an end, but as a step toward a more perfect reorginisation of society.

At a time when the election of a slaveholder to the Chief Magistracy renders it almost certain that Congress will pass a new Compromise bill extending Slavery into the vast territories at present free from its blasting influence, it is well to look at some of the remoter and more general consequences likely to ensue from such an act of desperate wickedness. It is true that some eloquent political orators, with their throats hardly yet clear from from the gulping swallow of their former professions of principle, tell us that the condition of the slave is improved in exact proportion as the institution of Slavery is diffused over a larger surface. This is a point which we shall not stop to consider, holding it for certain that the condition of a *slave* can never be improved. As far as Slavery is concerned, the Free States (some of them) are as far advanced as England was in 1772 when the case of Somerset was decided. They are decidedly less enlightened than the judicial tribunals of England were four centuries before, when it was held that a serf established his title for freedom by his ability to escape from the power of his lord. The position of the Free States in this respect reminds of an anecdote, related by Northcote the painter of an old German musician who had undertaken the arduous task of teaching his gracious majesty George III to play on the violin. The king having asked his instructor for an opinion of his proficiency, the adroit courtier satisfied at once his conscience and his dread of giving offence by furnishing his pupil with the following certificate: "May it it please your Majesty, there are three classes of violin-players. There are those who play very well, those who play very badly, and those who cannot play at all. It affords me unbounded gratification to certify that the talent and commendable application of your Majesty have enabled you to reach the second class." In the same way there are three kinds of lovers of freedom, those who encourage it as much as they can, those who encourage it as little as they can, and those who do not encourage it at all. It is gratifying to be able to say that the Free States have already advanced to the second class.

But the circumstance which we wished to bring to the notice of our readers in the present article, and it is one whose relation to the question of Slavery is very apparent, is this;—that the struggle which is now convulsing Europe is of a dual nature, resulting from the effort of races to establish their national individuality, and of classes to acquire privileges long unjustly denied, or to retain those as long and as unjustly usurped. The latter is unquestionably that in which the lover of his race will take the deepest interest, and which is likely to produce the most lasting and important results, but at the same time it cannot escape attention that the former is characterised by even a deeper bitterness of animosity.

When the news of the Parisian insurrection of June reached this country, we denied, *a priori*, that it was a movement of the dregs of the people, and preferred to agree with those who considered it as the unwise effort against reaction of men convinced of the rottenness of the existing condition of things. A statistical return has just been made of 3,423 insurgents recently transported, in which they are classed according to their ages and professions. Among these convicts are 7 literary men, 2 lawyers, 1 physician, 2 engineers, 2 chemists, 3 schoolmasters, 3 medical students, 1 law student, 8 book-keepers, 2 reporters, 36 historical painters, 8 architects, 29 sculptors, and 5 booksellers. The instances sufficiently sustain the view we then took. They show the widely extended nature of the dissatisfaction, and also that when matters have reached that crisis which renders a social revolution inevitable, the armies of the extremest left will be recruited from nearly all ranks of society.—Meanwhile, these violent attempts, though they seem to aid the very reaction they were intended to stay, give point and force to the arguments of the peaceful reorganisers and bring converts to their doctrines.

Let us now glance for a moment at the causes which foster and keep alive the spirit of Race, and to prevent assimilation among the distinct families of Man. It needs not to look very far. It is among the conquered and the oppressed that the traditions of race are most fondly cherished and most pertinaciously clung to. In proportion as their condition is worse, their imagination loves to go back to the past, and to picture a former state as happy as their present one is degraded. If there be no authentic foundation for this legendary greatness (as among the Jews) they will create for themselves a fictitious pristine grandeur which lies to them all the substance of reality. It is Hope reversed and exercising itself in the past instead of the future. As instances of the fact that *race* most strongly influences those living in a state of subjection, we need only mention the Jews, the Poles, and the Irish. Where all are admitted to equal privileges, these imaginary boundary-lines are very rapidly obliterated. French will be spoken in Canada long after it has become a dead language in Louisiana.

In making an application of these facts to the institution of Slavery in the United States, we wish to leave the moral aspect of the case out of view altogether. We prefer to consider it as universally admitted that Slavery is a wrong and a sin in the closest and most reproachful application of those two words. Let us see what Slavery will gain (regarded only as a social phenomenon) by extension over a wider surface.

The condition not only of the American slave, but of the coloured man in America, is such as preserves in their sharpest completeness the dividing lines of both race and class. The causes, therefore, which are now producing anarchy in Europe, may be expected to combine in bringing about yet more shocking results here. By extending what is called the Area of Freedom, the increase of the servile population will be accelerated, while (since the presence of Slavery acts as an effectual bar to the influx of free settlers) the class of oppressors is scattered over a larger surface and can accordingly concentrate less easily for purposes of coercion or defence. It will not do to argue too strongly from the docility and affectionateness of the African temperament, for the history of Haiti, written in letters of fire and blood, will confute any such course of reasoning.

It is an admitted fact, also, that African Slavery presses with a nearly equal degrading influence upon the non-slaveholding whites as upon the slave, and we quoted from the list of the Parisian insurgents chiefly to show that, when social disorganisation has reached a certain point, there is a natural union of all except the highest class, not only against that highest class, but against the system whose necessary tendency is to divide men at last into a highest and lowest, with no intermediate grade.

Though our American slaves are cut off as much as possible from every avenue of instruction, yet it is impossible to prevent a certain gradual diffusion of intelligence among them, the more especially as a large class (those employed as domestics) are brought into immediate contact with a higher order of refinement and education.—The necessity, therefore, of immediate Emancipation grows stronger every day, and, step by step with it, advances the danger of insurrection. The further extension of Slavery, degrading as it would be to us as a nation, would nevertheless, we think, hasten the day of its forcible extinction by exactly as much as it put off the hope of peaceful emancipation. There is no way in which injustice can fortify itself long. Not only are there enemies within the citadel, but its own improvidence will sooner or later starve it out. J. R. L.

The Taylorite Quakers.

An animated discussion has been going on for the last few days in the Philadelphia papers, as to the exact measure of virtue which belongs to the Quakers of that city. The Locofocos, jealous, perhaps of any infringement of their prescriptive right to be the most unmitigated flam extant, are complaining loudly of the Friends for their hypocrisy in voting for a slaveholder and soldier at the Presidential election. Not that they believe those qualities any disqualification for the high office of Chief Magistrate of a Democratic and Christian people. On the contrary, they hold it to be every man's duty to vote for such men, provided they are locofoco candidates. The sin of the Quakers in this case is that they voted for the wrong soldier, and were not content with one who is as bad as a slaveholder. The Locofocos are scandalised that their drab-coated neighbours should have carried Pennsylvania for Taylor, when, so far as modern Quakerism is concerned, they might just as easily have voted for Cass.

The Whig editors on the other hand, are indignant that their opponents should have the ill-manners to pick up the principles which the Friends dropped at the polls and throw them in their faces. They, for their part, cannot see—good, innocent editors that they are—that any offence has been committed against the discipline of the Society, by its members putting into the Presidential chair a man fresh from the field of battle, and who purchased on the day he was nominated some ninety odd thousand dollars worth of human flesh. They honour and praise Quaker patriotism, which on such small provocation was willing to sacrifice its old-fashioned notions of right and wrong. The Whigs do not, that we know of, ask the question, but they might very pertinently—if Friends, for the small hope of an increase of duty on iron, will support a slaveholder and a military man, what may we not expect of them with larger promises? A volunteer regiment of young Friends, in case it shall be thought expedient to conquer Yucatan or Cuba, to extend or preserve the peculiar institution, might be calculated on. Among other advantages a saving of expense to Government in the items of uniform and music—two "testimonies" which no doubt would be insisted upon as sacred—would be a consideration. Indeed there is no calculating how many ways may open for high seats not hitherto considered as within the range of Quaker ambition.

It strikes us, however, that the locofoco indignation, and the Whigs' defence of the Friends are equally misplaced. We see no cause of surprise that Friends should vote for Taylor. It is as absurd to expect of them a life consistent with their professions, as it is to look to Tammany Hall for sympathy with the cause of Anti Slavery. The rowdies of Tammany Hall in their loudest vociferations for the rights of the race, would speedily, and by no means gently, put an end to his oratory who should venture in their wigwam to advocate the rights of our own countrymen. They will not abide such applications of their principles. So their neighbours of Rose street, or Cherry street, in Philadelphia, or any other meeting in the two cities, would, in quite another manner, to be sure, but just as effectually, put down any sincere attempt to bring the Society to a consideration of their neglected duty to the American slave. The "principles of Early Friends" are potent words in Friends' Meetings. So are the "principles of the Declaration of Independence" in Tammany Hall. These are roared out in furious declamation by Locofocoism. Those are enforced by Quakerism after their somewhat monotonous fashion. But neither party knows what it is talking about. Tammany Hall has as much of the spirit of democracy in its bragging words, as 1st Day, or Monthly, or Quarterly meeting has of the spirit of Early Friends. No observant man would expect the former to do anything else but mob the real lovers of democracy and humanity, if they were provoked to it. We have no more right to expect that Friends would tolerate such people as members of their Society. Locofocoism would toss them out of the window on small provocation. Quakerism would shake hands over them, and break up the meeting. It is only a different way of doing the same thing. Do we gather figs of thistles? Have we any right to expect that these sleek and comfortable people who differ from the world about them in no manner whatsoever, except in the cut of their coats, the breadth of their hat-rims, and their *thee* and *thou*, should be better than the world? General Taylor's old drab coat is very nearly of the canonical colour, and his old white hat quite of Quaker dimensions for the rest, his practice is not so far different from the principles of modern Friends, but that he is good enough for a Quaker President.

The London Times and New York Herald.—We copy, in another column, from the *London Times*, a merited castigation of the American press, and an attempted reply by the *Herald* of this city. The former shows in what esteem the model republic is held by influential journalists abroad, and the latter how absurd and impotent any defence of the monstrous incongruity between the words and acts of our people must necessarily be. The *Herald* has not the manliness, even if it had the intelligence, to make the only defence that can be made—that of boldly declaring that the people of the United States have no intention of disturbing the existing relation between the North and the South for the sake of the negro race, and that they mean to hold it in slavery just so long as they think it their interest to do so, in spite of their professions of democracy and equality. The mass of the people have no higher principle than this, and it is adding hypocrisy to their other sins to pretend to anything more.

To reply to the *Herald* would be a sheer waste of words. Whatever wrongs Great Britain may be guilty of toward her people, they are no palliation for our negro Slavery. And great as they are, she has not to answer for that on which the *Herald* chiefly dwells—Slavery in India. She emancipated her slaves there long ago. So far as the *Herald* attempts any defence of this country, one half of his argument entirely refutes the other half. If the slaves are better off as such than they could be as freemen, as the *Herald* assumes, then the North did a great wrong to the negro-race in abolishing Slavery, and the Abolitionists are the benefactors of mankind in preventing emancipation in Kentucky, Virginia, and Maryland, and ought to be encouraged, not abused. It is a great merit in the United States that she continues to hold the African race in Slavery, according to the *Herald's* premises and not a thing to be palliated. There is not a child, of a dozen years of age, who knows anything of Anti-Slavery, who could not completely upset any position assumed by the *Herald*.

Anto-da-fe—It is related by the papers as an excellent joke, that a certain person having obtained permision to leave some tracts in the pews of an Episcopal Church in Cambridge, Massachusetts the pastor, discovering they were intended to advocate the election of Martin Van Buren to the Presidency, had them collected, and consigned them with his own clerical and anointed hands to the stove. The good man was born a century or two too late. He should have lived when he could have done God service, and fulfilled the duties of his office, by putting the author into the stove with his tracts.

Rev. Mr. Stetson.

This gentleman, pastor of the Unitarian church in Medford, Mass., has been called to the church in South Scituate, Mass. Medford is one of the most flourishing towns in the vicinity of Boston, and the Unitarian society has been one of the richest and most important in all this region. Rev. Mr. Stetson has been regarded as one of the ablest preachers of that order in our midst. The call of such a man, from such a congregation, to the small town of Scituate, and to its still smaller Unitarian parish, awakens some reflections. Under the ministry of Mr. Stetson for the last six years, the Unitarian society has been on a steady decline, though the village has been on a rapid increase. When a small orthodox church was formed some years ago, it was considered almost an intrusion. Now two large churches have an existence—a new house of public worship is going up, and a Baptist, Methodist and Episcopal society have an existence in the town. Mr. Stetson has put himself forward as an ultra reformer. His pulpit is occupied by almost any strolling mendicant that comes along on the Sabbath, to lecture on women's rights, capital punishment, or anything else that will pass away the time. The sober and moral among the Unitarians will not put up with such fare. Many have left him; the remnant think it meet that he should leave them. If not elected to Congress, for which he is a candidate, he will probably accept the call to Scituate.

Clerical stock seems to be rising in the political world. No less than four clergymen are in nomination for Congress in our State. Perhaps they may be elected. Two of them are now settled pastors. Like old Mr. Rowe, they may say to their churches that if elected, they will attend to other people's business and neglect their own. According to present appearances, however, they will be allowed to attend to "the few sheep in the wilderness" committed to their care, and not be allowed to "go down to see the battle" at Washington.

So writes the Boston Correspondent of the *New York Evangelist*. Mr. Stetson is a warm Abolitionist, and therein is the head and front of his offending. If the facts be, as this writer states, that Mr. Stetson's society in Medford has dwindled away because he is a preacher of practical righteousness, and that the people of that town have turned away from Unitarianism to the building up of Orthodoxy, then Medford may be congratulated at having found a religion entirely adequate to the wants, and commensurate with the intelligence of her people.

As Mr. Stetson goes to the pulpit so long occupied by our excellent friend Samuel J. May, it is to be hoped that the people of that society will be able to appreciate the character, and value as it should be valued, one of the most original and cultivated minds among the Unitarian clergy of Massachusetts.

"Down-Right Theft."

One W. W. Wilson, a correspondent of the *Christian Index*, a religious paper after the order of the Baptists' published at Penfield, Ga. complains, under the above caption, of a "worthless villain" who entered the Baptist Church in Springfield, Ga. and carried away therefrom "a beautiful Hymn book, and a handsome pulpit Bible." The thief, says Mr. Wilson, has not been detected, "but we feel confident that, unless he was a madman, or one after that order, he will have no peace to his guilty soul, until he makes an acknowledgment of his shameful crime before men, and to his God." Such an offence, he thinks cannot fail to excite the sympathies of all Christians, and urge them to greater zealousness in the conversion of such "vicious and depraved characters" whose "degrading and sinful acts" cannot escape the notice of the "Great I Am." "May God have mercy on him,"—the thief—exclaims the pious brother, "and cause him to read the pages of that sacred volume until he has felt condemnation, and has repented unto salvation for the commission of so unheard of an offence."

To all this doubtless the editor of the *Index*, and his godly readers of the State of Georgia respond, amen. The robbed and forlorn people of the Church of Springfield have ere this probably received not only consolation in words, but have been endowed with other gilt-edge and well-bound beautiful Hymn book and handsome Pulpit-Bible, wherefrom their pastor shall deal out to them the word of God, in prose and poetry, with suitable comments, of course, according to the Baptist Religion of Georgia, on each returning Lord's day. And doubtless the good man preached a most moving homily on the sin of theft, the more awful when is added to it the sin of sacrilege.

We find in another column of the *Index* an advertisement which we copy entire for the especial consideration of Mr. Wilson. As stealing a Hymn Book and Bible is "down right theft" in Georgia, perhaps he will tell us how he and his brother Baptists look upon appropriating the labour of twenty men and women all their lives long to the use of one or two other men without remuneration. In other words we should be glad to know what particular use they make of beautiful Bibles in Georgia or Alabama.

PLANTATION AND NEGROES FOR SALE.—On from one to ten years credit.—The undersigned offers for sale a Plantation with some Twenty Negroes stock of every kind, and corn and provision to support the place for a year. The Plantation contains, about 1100 acres—of which 400 are open and some fresh. On the plantation is every convenience. The dwelling house is comfortable, the gin-house one of the best in the country, the place very healthy, the water excellent—a Post-Office near. It is near the Stage line from Mobile to Montgomery. With a steady and practical planter, I would prefer to unite our interests, and own and cultivate the place jointly. I am not able to give the plantation *my personal attention*. The above plantation, negroes, stock, &c., will be sold low, on a *credit of from one to ten years*—with interest. The crops will more than pay for the place before the time expires.

DANIEL CHANDLER.

Mobile, Ala., Nov. 1. 45 2 nov 9

Baltimore Yearly Meeting.—The *Pennsylvania Freeman* gives the following extract of a private letter from a friend who had been in attendance at the Yearly Meeting of Friends in Baltimore. The writer perhaps is right in considering it a cheering evidence of right feeling among Friends, that they are willing the Almighty should some time or other abolish Slavery. If the Society has got so far along as that farther North,—in Philadelphia and this city, for instance, they are not much inclined to grant to Providence a very extensive choice of instru-ments to do the work.

"I have attended Baltimore Yearly Meeting, and it was much more satisfactory than I had anticipated. They did not throw any impediments in the way of the onward course of reform, and more than this, there was considerable expression of sympathy and feeling for the slave.—I made a strong appeal to Friends, on the subject, and not one word in reply was spoken, but the next day S. M. Janney revived the concern, and the result was, the adoption of the following Minute, which will go down in the Extracts; and although not very strong, the evidence of feeling on its adoption was *cheering* to my mind.

Extracts: "There was also an exercise, accompanied with much unity of feeling on the subject of our testimony against Slavery. Friends were recommended to keep their attention alive to every right opening for service, and on all occasions to be governed by the inspiration of Divine Wisdom and Love, for we feel comforted in the assurance that the *Most High* will, in due time, and by means suited to his own gracious purposes, relieve the suffering of the oppressed."

While in Baltimore I had many opportunities of conversing fully and freely with a considerable number of persons, among them, Campbell, successor to Hope H. Slatter. I visited the prison, where he had about forty, men, women and children, waiting to be sent away to the rice swamps and cotton plantations of the far South.—When I told him I was an Abolitionist, from Philadelphia, he eyed me very closely, but was kind and respectful; listened to my sentiments, and would have persuaded me that he did not like Slavery. He said he believed that in less than twenty years, Maryland and Virginia would be Free States. I could tell thee much more of deep interest to our cause, but time will not allow."

"General Taylor will be both able and willing to put down disunion, whether it manifests itself as Free Trade at the South, or Free Soil at the North."—*Winthrop's Speech in Faneuil Hall.*

Mr. Winthrop is a distinguished leader of the Whig party, and the most prominent representative of the Milk street aristocracy of Boston—the aristocracy, not of blood, nor of brains, but of pocket—which is in league with, or rather in bonds to, the Slave-power, and ready to sacrifice any principle, except that of their capital-stock, and any interest except the semi-annual dividends on stock in manufactures, to the hope of a tariff, and the promise of an office. Mr. Speaker Winthrop has the happy faculty of making himself perfectly understood, and the merit of being somewhat more honest in the expression of his opinions than would be, we should suppose, altogether agreeable to his party. He always takes occasion to define his position when he is sure of an audience, and, as in Faneuil Hall some two or three years ago, in his famous toast he announced his approval of the annexation of no matter how much territory, so in the above extract from a late speech in the same place he manifests his entire acquiescence in the extension of Slavery to all the territory that the Union, or her citizens, may ever buy, steal or conquer. Such unquestionably was his meaning by this declaration, when taken in connection with one made a few weeks earlier at Worcester, that he rejoiced that General Taylor had given no pledges on the Slavery extension question. All this may be considered as a pretty significant indication of the probable policy of the Whigs.

Wooden Nutmeg Piety.—A clergyman somewhere in Connecticut wrote on the back of the ballot he gave for Taylor, the following prayer:

"May God grant that this vote, given with extreme reluctance and many fears, may not contribute to perpetuate the shame and crime of my beloved country, nor to bring upon her the curse of Heaven."

The canting hypocrite! If he had felt any reluctance to the extension of Slavery, or cared enough about the matter to have any fear concerning it, he never would have dared to take upon himself the tremendous responsibility of inflicting, by his vote, such a curse upon the territory where it does not now exist, and upon generations yet unborn who are to people it. No honest man who had a doubt about the matter, a doubt, that is, that through his vote the extension of Slavery might be secured, could have voted for Taylor, or anybody else, if he really looked upon such extension as a "shame and crime:" or to suppose that he could, is also to suppose him a miserable hypocrite if he prays that the consequences of his voluntary act may be arrested, or else one who willingly assumes the responsibility of committing crime, and incurring shame, and whose prayers are a mockery and a sham. This Connecticut parson's parish, we have no doubt, is one part Whig, and the other Free Soil, and he voted probably one way to please the majority, and prayed the other to satisfy a respectable minority.

Millard Fillmore's Abolitionism.—Mr. Fillmore, that there may be no mistake about the matter, has, since the election, defined his position on the question of Abolition. In a letter to somebody—we forget who—he says:

When the President ceases to control the law-making power, his individual opinions, of what the law ought to be, become comparatively unimportant. Hence, we have seen General Taylor, though attacked as a slaveholder and a pro-slavery man at the North, cordially supported and triumphantly elected by men opposed to Slavery in all its forms; and though I have been charged, at the South, in the most gross and wanton manner, with being an Abolitionist and an incendiary, yet the Whigs of the South have cast these calumnies to the winds, and, without asking or expecting anything more than what the Constitution guarantees to them on this subject they have yielded to me a most hearty and enthusiastic support. This was particularly so in New Orleans, where the attack was most violent.

Free Soil Vote.—The *Philadelphia Republic*, has taken the trouble to dig out from the voluminous election returns the Free Soil Vote, and gives the result as follows, as far as it can yet be ascertained:

Maine, 189 towns,	10,444
New Hampshire, 178 do,	7,816
Vermont, 175 do,	11,944
Massachusetts, all but 10,	38,114
Rhode Island	758
Connecticut	5093
New York, in part,	119,215
New Jersey, 5 co.,	214
Pennsylvania, 59 co.,	11,247
Delaware	80
Maryland, 4 co.,	103
Virginia, 3 co.,	34
Ohio, 20 co.,	19,688
Indiana, 1 co.,	578
Illinois, 6 co.,	6958
Michigan, 2 co.,	1484
Wisconsin, 4 co.,	4464
Iowa, 4 co.,	86
	239,174

Notes on New Books.

Edinburgh Phrenological Journal.—Fowlers & Wells have issued the 4th number of this republication of the well known Review of George Combe. The leading article is a very valuable one on Secular Education by that gentleman, which no one can read without profit. An interesting memoir of Dr. Andrew Combe, occupies a large portion of the remaining pages, to whom—we should not remind our readers, except that the brothers are often confounded—the world is indebted for the best popular works on Physiology that, have ever been written.

The Edinburgh Review: *October. L. Scott, & Co.* A review of Walpole's Letters to the Countess of Ossory picks out, we venture to say, and serves up to us a large proportion of the plums in the original work, and cannot fail to make this number much sought after by those familiar with the writings of the best letter-writer that ever lived. whose letters were published. A review of Lord Hervey's Memoir of the Reign of George the Second, and Wanderings in China complete the contents which are chiefly amusing, of this number, and an article on Mill's Political Economy, an essay up on Ethnology, a paper upon Revolutions and Reforms and another upon the state of Europe, will be read by those who seek to be instructed rather than amused.

Blackwood for November: *L. Scott & Co's Republication* The number is intensely toryish, but nevertheless will not want for readers be they ever so radical. The concluding number of "Life in the Far West," with a brief Memoir of the author, who, it will be remembered, died recently in St. Louis, will be read with a feeling of sincere regret that one so young, and so promising, should have been cut off so early. Had he lived he would doubtless have enrolled his name high up on the roll of adventurous travellers. "A Parcel from Paris," "Satires and Caricatures of the Eighteenth Century," and the "Memoirs of Lord Castlereagh," are papers which cannot fail to interest the general reader who cares nothing for politics. Messrs. Scott & Co. send us this number as usual, before the Edinburgh edition can have reached this country.

The Westminster Review.—We have received from L. Scott & Co., their republication of the October number of the Westminster Review, but have had time only to glance at the Table of Contents. It is: Essays, &c. by Lord John Russell; Indian Epic Poetry; Causes of Poverty; The Iron Manufacture of South Wales; Entomology; The Schleswig and Holstein Question; Irish Clearances and Improvements of Waste Lands; The French Republic; Foreign Literature; Correspondence and Notices.

General Intelligence.

Foreign News.

SEVEN DAYS

LATER FROM EUROPE.

ARRIVAL OF THE ACADIA.

The Acadia arrived at Boston on Sunday morning last. She left Liverpool on the 4th inst.

England.

Parliament, which stood prorogued at its rising on the 5th September until Thursday, was farther prorogued by Royal permission, until Tuesday, the 12th December, with the usual formalities.

The *Morning Herald* says: "We have every reason to believe, whatever may have been the wishes of Sir Robert Peel, a few years ago, that he is both ready and willing to resume the reins of Government in 1849. He only waits for permission.

Of the Cholera.—Wilmer & Smith's paper says: "The cholera seems to be making insiduous progress among our population, although there is nothing at present to create undue alarm. The average number of deaths weekly is still 47 below the weekly average for five years, within the bills of mortality."

The deaths in London from Cholera amounted in the week to 34, the average daily number being only 1 for the antecedent five days. But 18 cases were reported on Tuesday, 7 of which were fatal; and 9 cases were reported on Wednesday, 7 of which also proved fatal. On Thursday 15 cases were reported, of which 12 were fatal.

In Edinburg and the neighbourhood it still lingers; there have been 5 deaths since the last report, making 169 deaths since Oct. 4, out of 290 cases.

Ireland.

The news from Ireland continues to be regarded with but little interest. The State trials in Dublin have commenced. The Attorney General, on Friday, gave his fiat for the issue of a writ of error, under the certificate lodged by Mr. O'Brien's counsel at his trial and conviction at Clonmel. Consequent on this proceeding the distinguished prisoner will be brought up at once to Dublin to have the writ argued in the Court of Queen's Bench, whence, if the decision there be not favourable, it will be removed to the House of Lords, as in the case of the State prisoners of 1844.

A similar sanction has been granted upon the cases of Messrs. Meagher, McManus and O'Donoghue.

France.

The election of the first President of the Republic, now absorbs public attention in France. It seems that a large majority of the members of the National Assembly had come to a determination to support a motion postponing the election until February, but the decided opposition of Gen. Cavaignac to any farther delay, changed their resolution, and on Thursday week, it was finally resolved that the President should be chosen on the 10th of December as originally fixed upon

The names that have been talked of during the week by various parties were, besides Prince Louis, Cavaignac, Ledru Rollin, Raspail, de Lamartine, Thiers, Molé, Bugeaud, and Changarnier. Of these, however, the three first only can be regarded as serious candidateships. MM. Thiers and Molé are understood to decline. It is said also that M. Bugeaud is about to withdraw. Prince Louis Napolean continues to have incalculably the best prospect.—In the centre and in the east entire departments will vote for him. In the Assembly the discussion of the articles for the election of the President has been continued. After some discussion an amendment was adopted, which conferred upon the President the executive power, but reserved to the Assembly the power of making and promulgating laws. As to M. de Lamartine, he has addressed the following letter to the *Debats*:—

Sir:—I read in the *Débats* an article borrowed from the *Courrier de la Gironde*, and beg permission to rectify it.—I made the following answer to a correspondent at Bordeaux:—"I do not put myself forward as a candidate for the Presidency. I pray to God and my friends to keep from me a burden so much beyond my strength. But, if the country should think proper to appoint me to this magistracy, I do not think I have any more right to refuse it than I thought myself warranted on February 24th, to refuse the designation of the people, and leave Paris without a government. I do not believe that I am, in any degree, threatened with such a danger, and I only rectify the *Courrier de la Gironde* in order to avoid all misunderstanding. To solicit the Presidency would be ridiculous; to desire it would be rash; to refuse it would be wanting to the Republic and the country. I am devoid of this ambition, but incapable of such an act of cowardice.

"Lamartine."

We read in the *Réforme*: (says Jerrold's newspaper,) "After the speech of M. Louis Bonaparte in the Assembly a very animated discussion took place in one of the lobbies of the Chamber between the above gentleman and M. Etienne Arago. The latter was in conversation with M. Jerome Bonaparte when his cousin joined them. M. Etienne Arago, addressing him, said: I have been telling your cousin that our reason for opposing you is that even should you wish to remain in the pale of Republicanism, you will be driven by the mass behind you to march towards a monarchy; for what impels you forward is the ignorance of the country people and the Imperial fetishism.' 'But, M. Arago,' replied Louis Bonaparte, 'must not attention be paid to the majority?' 'And it is for that reason,' said M. Arago, 'that I would postpone the election of the President, in order that the nation may be told that you have no claim, either personal or even borrowed, to the Presidency of the Republic; that the reflection of the extinguished star with which you seek to light yourself will be but a monarchial reflection.' 'It appears to me,' replied Louis Napoleon, 'that I can find in the past life of my uncle some remembrances of the Republic.' 'Ah!' said M. Arago, 'I understand what you mean. Your uncle was Consul before he was Emperor.—Yes, but that remembrance is not encouraging for us, for the Consul soon transformed himself, and the monarchies have only left in our recollection the idea of Emperor.—Look at the poor country people on whose votes you reckon; they have in their humble cottages plaster busts and coloured prints, but whom do they represent? Is it Bonaparte or Napoleon? And the lithographic prints which are now hawked about from village to village, and from workshop to workshop, paid for by I know not whom, what period of the life of your uncle do they represent?—Is he shown to the people as a general of the Republic with the military costume of the immortal campaigns of Italy? No; it is with the grey-coat of the Emperor and King; in a word it is Napoleon, always Napoleon, and never Bonaparte. That, Sir, is why no sincere and enlightened Republican will vote for you.' M. Louis Bonaparte turned on his heel and walked away without saying a word. The above dialogue took place in a group of at least fifty representatives, the greater part of whom expressed their approbation to M. Etienne Arago of what he had said."

We find in *La Democratie Pacifique*, (says the same paper,) a very interesting account of a visit paid by the present Archbishop of Paris to the places where his predecessor had been shot, and had been conveyed during his mortal illness. We give a free translation of a portion. When in the Faubourg St. Antoine the Archbishop, who was on foot, and accompanied by three priests, was recognised, and a large crowd soon gathered, the people testifying great respect and emotion, calling upon the reverend prelate to address them. This he at once did with great fervour, exhorting them to be Christians in deed as well as word. He then eulogised the many excellent qualities of his predecessor: "I yield to him," he said, "in learning and in holiness. but I do not yield to him in love for you, my well-beloved children. God grant that I may not be called upon to shed my blood like him, for in such cases new sufferings would be falling upon you. But I am ready to die, were it even of fatigue. among you in the labours of my ministry and of charity." Many of the crowd wept aloud, and there were repeated cries of "Long live our Archbishop! Long live our good father! My Lord, you are welcome!" An immense number of children were brought by their mothers to receive the good prelate's blessing. To a crowd of little girls who were very clamorous the priests offered some sous, thinking they asked alms. "No, no," screamed a shrill voice, "we don't want sous: we want my lord's blessing."

The news from Vienna is important. We gather the following particulars of the state of affairs there from various sources.

"A traveller who left the neighbourhood of Vienna on the evening of the 24th, at a late hour has made the following statement: On Monday, the 23d, skirmishing commenced, the consequence of which was that Windischgratz had a bridge of boats constructed at Nussdorf, and crossed the Danube with a large body of troops.—By taking this position westward of the city, not only did he complete the blockade, but placed himself in close connection with Jellachich. On Tuesday, 24th, at 9 o'clock A. M, a partial bombardment of the city commenced; three artillerymen were killed close to the traveller in question. At 4 o'clock in the evening the bombardment became universal, and the thunder of the artillery never ceased. The Viennese were still in possession of the railway bridge at Florisdorf, but toward 5 they retired, setting fire to the bridge in their retreat, to prevent pursuit; they also set fire to the second great railway bridge, which is entirely of wood, as also to the other bridge for carriages. At the same time a conflagration was visible in the west end of the city, and when the traveller, who reports himself an eye-witness of the above, left, the flames were so vivid that the whole horrizon above Vienna was a deep red."

"Florisdorf, Oct. 24.—While I am writing these lines the cannon is roaring. I left Hiezing, where the palace of Schönbrunn is situated, about half a mile from Vienna (two English miles) yesterday afternoon, and was obliged to make a circuit of three miles to reach the Florisdorf station, on account of the strict blockade. Florisdorf is under the protection of the imperial troops. The hostilities commenced yesterday, and on the part of the city.—The Viennese made two or three sallies, and attempted to clear the bridges of the imperial troops. The artillery of the latter fired about twenty shots and silenced the batteries opposed to them. In a few hours the respite will have elapsed. Prince Windischgratz will do all in his power to save the city from the fearful catastrophe that is hovering over it, but will do his duty. Half past four: The imperial artillery has taken possession of the two great bridges over the Danube. I have been on the bridge myself. Seven o'clock: I hear platoons firing, and I am told fighting is going on outside the walls."

Sufferings of the Inhabitants.—The combat is now carried on at an immense sacrifice of human life. I have no idea of the number of the killed in our camp, but that number must be considerable, for large troops of peasants were yesterday pressed into the Emperor's service, to dig holes to bury the dead in. As for the living, they have to bear the heavy burden of this protracted seige. The horses and carts for miles around are seized to convey food and the baggage of the soldiers. The poorer part of the population suffer terribly, for there is no work to be had, and provisions are getting dearer every day. Then there are forced requisitions of forage, flour and beef. Some villagers have been compelled to furnish as much as 30 oxen. These are the strong necessities of war,' and things will proceed from bad to worse, unless a speedy end be put to the seige of Vienna.

Farther Particulars.—Provisions had become scarce and dear in Vienna. Whole families were removing from place to place, with all their valuables about their persons. The want of water was much felt, the water-pipes, (as before stated,) having been cut off by the military.

On the 29th, a fresh deputation of the Diet proceeded to Olmutz, in order to set forth, in the name of the Assembly, the illegality of the proclamations of Windischgratz, and their hostile tendency, not only with reference to the rights of the people, but also to the Constitutional Throne.

Residences had been prepared in Olmutz for the Diplomatic Corps. There have been some partial encounter already between the advanced posts of the Croatian army and the Hungarians. During more than a week no post had arrived in Vienna from Berlin, Paris, Prague or Pesth.

Hungary.—Cronstadt is altogether opposed to a union with Hungary. At the sitting of the 21st, the President informed the National Assembly that there had been an engagement of the advanced posts of the Hungarian troops and those of Jellachich, and that Col. Perezel had taken 800 Croats prisoners, and all their officers, in the environs of Kadischa; 600 Croats were also destroyed or put to flight near Eisenburg, by the Landstrum, just as they were escaping into Styria. Prezel intends to proceed into Croatia, and to seize on the port of Flume. Arad and Tenmeswar are besieged.

Germany.—On the 27th of October the German Parliament passed, by immense majorities, two important sections of the new German Constitution. The first of these sections declares that no part of the German Empire can form one State with non-Germanic countries; and the second enacts, that if a German country is under the rule of the same sovereign with a non-Germanic one, the relations of the two countries are to be settled according to the principles of a mere personal union. It remains to be seen in what manner it will be attempted to apply these enactments to the Austrian Empire, which they would throw into inextricable confusion.

Denmark.—The Hamburgh correspondent of the 30th ult. says, the project of the new Constitution for the Kingdom of Denmark has just been made public. It is composed of eight sections, divided into thirty paragraphs. The Legislative power is to be exercised by the King and by the Diet. The Royal Law of Succession remains in force, and can only be altered by a majority of two thirds of the Diet. In the default of a successor to the throne, the Diet will elect a King and fix the order of succession. The electoral body to embrace all natives of thirty years of age with a good reputation.

Italy.—The Breslau Gazette announces that peace has been concluded on the following times.

"The erection of Lombardy into an independent province annexed to Austria, with a special and separate constitution and the full maintenance of its nationality; Venice to remain a free port, and the German troops to retire from Italy immediately.

The Alpine Districts in Arms.—The whole of the Brianza is reported to be in arms.

The province of Bergamo is reported to swarm with bands of insurgents of 100 to 150 men each, armed with rifles, who have commenced a guerilla warfare against the Austrians.

The *Concordia*, of the 28th ult., says the Valteline is in a state of insurrection. The bridge over the Adda is destroyed. For some hours the sound of the tocsin and the firing of cannon have been heard in the direction of Orgegno.

Letters from Milan report that Chiavenne has risen, and that one of the brother Dozini, at the head of 600 or 800 men, had come down from the mountains and made prisoners of the Austrian garrison, and proclaimed a Republic. Dozini is causing part of the military road from Lecco to be blown up, and will fortify himself from the lake or Como to Golico. The inhabitants of Chiavenne seeing themselves thus isolated, wish Dozini to give up the undertaking.

Naples and Sicily.—Accounts from Naples state that the Sicillian affairs have been settled by the mediation of England and France. Sicily remains a part of the Neapolitan dominions, but is to be securnd a separate Government, and the Constitution of 1812.

Spain.—Some difficulty between Spain and the U. S. it is supposed many arise out of the affair relating to the servant of the American minister.

Miscellaneous Items.

☞ Seven run-away slaves ("big Ann s and little Ann's" passed through this city yesterday on their way to a land of freedom.—*Cleveland Plaindealer.*

A Bill to Abolish Slavery in the District of Columbia will, it is said, be offered in Congress next month, by Thad. Stevens, member elect from Pennsylvania.

Diocese of New York.—It is stated that Bishops Doane and Whittingham have been invited to perform Episcopal services in this Diocese during the year, and that they have accepted.

Epilepsy Contagious.—Dr. Pettigrew, in a lecture at the Collegiate Institution, Liverpool, stated that epilepsy is considered so catching, that no patient afflicted with it is allowed to enter a London Hospital as an in-patient.

Baptismal Scene.—According to the *Rahway* (N. C.) *Biblical Reporter*, 168 persons, of whom 21 were coloured, were baptised at one time in the River Chowan, at Ballard's Bridge, Chawan county, in that State. The line of candidates entered the water hand in hand, and extended over a hundred yards.

Free Soil Vote.—The Free Soil Party of New-Orleans polled *one whole* vote yesterday in the First Ward, Second Municipality. The vote was for Martin Van Buren and Charles Adams. We congratulate the Free Soilers upon the promising prospects of that party in this State.—*N. O. Delta*, 8th.

☞ *Mayor Seaton* has appointed Thursday the 23d of November, as a day of Thanksgiving in our National Metropolis.

New York Quarantine.—The Secretary of War has given Bedlow's Island to New York city for a quarantine establishment. This was formerly the lazaretto for the port.

We learn, says the *Albany Freeholder*, that a writ in favour of the State against the property of Wm. P. Van Rensselaer, was served last week. We are informed that a farm in the town of Brunswick has been selected by Attorney General Jordan, to test the title of the Van Rensselaers to lands in the county of Rensselaer.

The Work of the Telegraph.—The unofficial vote of the city of Boston, and the returns from ninety-one towns in that State, was received here on Tuesday evening at a quarter past 8 o'clock, and before the result was known in the First ward of this city. The result in Baltimore and Philadelphia city, was received by way of St. Louis via Chicago, in this city, before 12 o'clock at night. The vote of Chicago, Milwaukie, and this city, was in New York before 9 o'clock.—*Detroit Free Press.*

Encouraging.—An intelligent and influential correspondent in the interior of the State says: "of the thirty-eight subscribers at this place, twenty-two are slave-holders.—They own, according to the tax-book of the commissioner, two hundred and seven slaves—two of them together, own sixty-eight slaves. These men, excepting one, are all very warm for gradual emancipation; that one is for it if he can be brought to see that it is practicable." Almost every day we receive encouraging statements from various parts of the State. We are full of hope.—*Louisville Examiner.*

Rev. H. W. Ellis, the Learned Slave, liberated by subscriptions in the Presbyterian Synod of Louisiana and Alabama, has commenced his labours in Africa with great zeal. He is studying the languages of two wild tribes, in order to be able to preach to them in their own tongue. He says that the Mandingoes claim him for their countryman, because his grandfather was born in Africa. This tribe are Mahomedens, and some of their priests, he says, are intelligent, being capable of reading Hebrew when written in the Arabic character. He speaks in glowing terms of Liberia and its prospects.

Official Wit.—The messenger attached to the War Department at Washington, is a wag of the first water. A part of his business is to introduce strangers having business at the war office, to Secretary Marcy. On one occasion. wishing to see Gov. Marcy, and not finding him in his room, the messenger rushed up to the clerk, and placing himself in a theatrical attitude, in the Word of Watts' celebrated hymn, exclaimed:

"That Marcy I to others show,
That Marcy show to me."

This successful effort at parody was greeted with shouts of laughter, in which none joined more heartily than the Secretary, who entered the room in time to catch the whole scene.

Mayor of Boston.—The Whigs of Boston have nominated the Hon. John P. Bigelow, as a candidate for Mayor. The Municipal election is held on the 11th of December next Mr. Quincy, who has served three years in the office, declined being a candidate for reëlection.

Prince John's Last.—A morning paper, in giving an accoun of John Van Buren's speech at Mansfield, Ohio, relates the following:

"When twitted in regard to the impropriety of going around electioneering for his daddy, he replied 'that he was but a shepherd's boy, for his father was the owner of a large flock of sheep, and that an old ass had broke into the fold and let a lot of them away, and that he was now in Ohio, endeavouring to hunt them up.'"

A Gold Mine is said to have been discovered on the lands of G. S. Allison, in North Haverstraw, Rockland county, N. Y. The ore yields three-fifths gold and two-fifths silver, each ton of ore producing one hundred dollars worth of the pure metals. The mine is about to be worked.

A Shot at the X-pounder.—The Free Soil meeting in Chelsea, Massachusetts, on Wednesday evening, "Resolved, that we acknowledge the important though unwilling services rendered to our cause by the labours of Daniel Webster, at Marshfield, Abingdon, Lyon, Fitchburg and Worcester."

A Confession.—One of the leading Whigs of Allegheny city, (and a very clever man, too,) was told by a Democrat, that—

"The conscientious Whigs will not vote for General Taylor."

"Pooh, there are very few of them."

Here was an expression of a little bit of truth without intending it.

Cotton Factories in Alabama.—We learn from the Wetumpka *State Guard* that a company with a large capital has been formed to establish a factory (cotton we presume) on the Little Mulberry, in the lower part of Autuaga county. The Mobile *Herald* says, there is also a project on foot to erect a cotton factory at Haynesville, Lowndes county.

Choice of Comptroller.—By the election of Mr Fillmore, the office of Comptroller will become vacant on the 4th of March next. The new constitution (sec. 5 of art. X.) directs that "the Legislature shall provide for filling vacancies in office, and in case of elective officers, no person appointed to fill a vacancy shall hold his office, by virtue of such appointment, longer than the commencement of the political year next succeeding the first annual election after the happening of the vacancy." The legislature has not as yet made provision for vacancies in any of the State offices, but will no doubt do so at the next session The new incumbent of the comptroller's office will then hold his appointment until the first of the next January, 1850.—*Albany Argus.*

Married.

At the Highlands of Neversink, Middletown, N. J. on the 20th inst. by Rev. A. C. Millspaugh, John Shutter Smith of Canada, Barrister-at-Law, to Josephine Augusta, daughter of Col Wm, Jones, late Sheriff of the City and County of New-York.

On Monday afternoon, the 20th inst. by Rev. Herman Norton, Mr. Otis W. Clapp, merchant, to Miss Marion L. only daughter of Hon. George Briggs, both of this City.

Died.

On the 16th inst., at Kingstree, Hon. A. D. Sims, M. C. om the Georgetown District of this state.

Notices.

ROCHESTER

ANTI-SLAVERY BAZAAR.

To be held in Minerva Hall on the 20th and 21st of December 1848.

Under a deep and abiding impression of the duty we owe to God and our fellow beings, the Anti-Slavery women of Rochester feel constrained to continue to persevere in their efforts for the oppressed and suffering bondmen who still remain toiling unrequited in the Southern prison house.—We are frequently brought painfully to remember that not only is their labour wrested from them unremunerated; not only do they suffer from intense hunger and cold, not only are the females,—our sisters,—subjected to the cruel and passionate outrages of their tyrannical masters and overseers; but there are daily instances of sundering the dearest ties in nature, thus separating them forever. And can we expect anything better—can we look for benevolence or fine feelings from a system so foul and fiendish as Slavery? It would be unreasonable, because "a corrupt tree cannot bring forth good fruit." Therefore knowing that without associative action we cannot render efficient aid to this holy cause, we affectionately invite the co-operation of the citizens of Rochester and the public generally We ask them to bear in mind the injunction of Jesus, "All things whatsoever ye would men should do to you, do ye even so to them." Remember also, the beautiful parable in which he calls our attention to the sick and to those who are in prison, and concludes by the forcible assertion, "Inasmuch as ye have done it to one of the least of these, my brethren, ye have done it unto me." We feel assured all that have hearts to feel, and are careful to attend to the monitions of conscience—all who are determined to live for the good of our race, instead of devoting all their time to their own personal ease—all who feel bound to improve the precious time allowed to them here by promoting as much as possible the cause of truth and righteousness in the earth, will come forward in the work of labouring to banish forever the demon of Slavery from our land; and in so doing, instead of an example of corruption and wickedness, we should be "a light to the world."

We hope no one will feel too poor, nor any too rich, to enlist in this holy cause. The Christian's influence, in whatever situation, is always salutary, and will certainly produce its good effects. We ask for the aid of men and of women;—we call on the old and the young, the farmer the mechanic, and the merchant. We ask all and every one to give us their help; to devote what they can spare, either of money or of the fruits of their labour, to the work of restoring men and women to themselves, to their manhood, to the rights and blessings with which they were endowed by our Creator.

For this object we propose holding a Fair in Dec. 20th and 21st. We ask the females in the adjoining towns and country around us, to get up sewing circles, and prepare such articles as will be most saleable, and to come, furnish tables, give us their company, and help us, not only in selling those things thus prepared, but in convincing the public mind of the necessity of our perseverance and fidelity and thus be helpers in hastening the day of emancipation.

Abigail Bush,	Rochester.
Sarah D. Fish,	do.
Sarah L. Hallowell,	do.
Mary H. Hallowell,	do.
Sarah A. Burtis,	do.
Margaret A. Larson,	do.
Elizabeth Sully,	do.
Phebe Treadwell,	do.
Charlotte S. Wilbur,	do.
Hulda Anthony,	do.
Rhoda De Garmo,	do.
Catherine G. Braithwaite,	do.
Sarah E. Thayer,	do.
Catherine A. F. Stebbins,	do.
Amy Post,	do.
Henrietta Platt,	Bath.
Susan R. Doty,	Farmington.
Maria Wilbur,	do.
Elizabeth Smith,	do.
Esther Hathaway,	do.
Caroline Halstead,	Walworth.
Julia Parker,	do.
Eliza Cooper,	Williamson.
Amy Mott,	do.
Rebecca M. C. Capron,	Auburn.
C. G. Hamblin,	Port Byron.
Margaret Prior,	Waterloo.
Mary Ann McClintock,	do.
Laura Murray,	Victor
Mrs. Mackintyre,	Darien.

ANTI-SLAVERY BAZAAR 1848-9.

The time has arrived when it behooves the friends of the cause to be earnest and instant in their preparations for the approaching festival. It is our intention that the Anti-Slavery Bazaar shall open on the morning of Wednesday the 20th of December (not Thursday, the 21st. as has been heretofore advertised.) We shall be engaged in the preparation and decoration of the Hall for several days previous. It is therefore desirable that all the friends who design to make contributions of running vine, fir, hemlock and other greenery, should bring it to the city as early as Friday, the 15th of December without fail. By calling at the Anti-Slavery Office, they will be directed what disposition to make of it. We depend unhesitatingly upon the friends who assisted last year, in respect both to contributions of green, and to their own personal assistance at the time of preparation. We trust that not one who aided last year, will fail us this. The absence from the country of many active friends, renders the assistance of all who remain, a matter of absolute necessity.

The Abolitionists of Great Britain are labouring for us as earnestly as in previous years, and a Bazaar that shall equal its predecessors, alike in beauty and pecuniary success, may be confidently anticipated, if the friends in Boston and its neighbourhood, say 20 miles around, will give their personal aid and co-operation that circumstances make essential.

Supplies for the Refreshment Table and Ladies' Refreshment Room (the latter of a plain, simple kind) will be highly acceptable. We shall refer to this point more particularly as the Fair approaches, but mention it at this early day, that our friends throughout the country may be making their arrangements ANNE W. WESTON,
For the Committee.

THE PENNSYLVANIA ANTI-SLAVREY FAIR OF 1848.

Demands of all the friends of the slave in this region, prompt and vigorous efforts in its preparation. We know some of them, both in town and country, have long been busily at work in its behalf. So well is it understood and felt, that the Fair belongs to Pennsylvania Abolitionists generally, that our Annual summons to the work seems scarcely needed, and almost a form. But we issue it as a word of remembrance to the interested, and to arouse the lethargic—and to announce—at this important crisis—to an increasingly sympathizing community, an opportunity to labour for the cause. We invite the co-operation of every heart that loves the slave, and would prove its love by its deeds.

To our numerous fellow-labourers in city and country it cannot be unnecessary to speak on the subject of the best manner of preparing for the Fair. In such preparation they are well skilled. To those to whom the work may be new we say all pretty or marketable commodities will be valuable.

To *all* we say, make the slave's cause your own, if possible, and give liberally as God hath given you.

Sarah Pugh,
A. Matilda Cassey,
Anna M. Hopper,
Janette Jackson,
Margaret A. Griscom,
Mary Grew,
Margaret Jones,
Hannah L. Stickney,
Mary T. Stickney,
Sarah A. T. McKim,
Theresa K. Hallowell,
Hulda Justice,
Elizabeth Carman,
Harriet D. Purvis,
Priscilla Lukens,
Sarah M. Douglass,

Esther Reckless,
Maria M. Davis,
Elizabeth Gay,
Hannah W. Haydock,
Elizabeth Davis,
Emma Parker,
Gertrude K. Burleigh,
Emily A. Winslow,
Clementine G. Ruby,
Martha Carman,
Sarah T. Child,
Anna M. Child,
Mary Shaw,
Margaret Forten,
Esther Hogeland,
Esther Burr,

Elizabeth Clendenen.

FIFTEENTH

NATIONAL ANTI-SLAAERY BAZAAR.

The undersigned, earnestly desiring the abolition of Slavery have been led, by the strength of their wish, carefully to consider what means may be found sufficient for the accomplishment of this great and holy object. They find that Slavery exists through the selfishness, the ignorance, the cowardice, the hypocrisy of the people. If the nation could be made more conscientious, disinterested, courageous, enlightened, and true to its own political and religious principles, the work were done. Until enough nobility of spirit can be awakened in the land to make the clergyman, the farmer, the lawyer, the mechanic, the merchant and the politician, willing to renounce their hopes of worldly success, and see their respective careers of individual advancement closed up, apparently forever, by their allegiance to Freedom;—to make the women of the land feel themselves disgraced by their indifference to such a cause as this;—to make the Christians and citizens of the land willing to bear the suffering and odium consequent upon an adherence to the right against law and custom:—until this can be accomplished, the Southern slaveholders are upheld in their sin by the powerful support of Christian fellowship, social sanction, and civil participation.

We determine, therefore, to strike at once at the root of Slavery, by appealing to the hearts and consciences of men and withdrawing their allegiance from such shameful cruelty and wrong, by the continual presentation of the paramount claims of Freedom and Humanity. Union being strength that fact decides us to co-operate with any whose principles prove them to be trustworthy; who make the abolition of Slavery their primary object; and who, in addition to their honesty of purpose, have sense and sagacity enough to make them safe coadjutors, by securing them from becoming the prey of the selfish set of hypocritical adventurers that every moral revolution calls forth. We find such a sufficient and trustworthy body nowhere but in the American Anti-Slavery Society. Years of close observation of its righteous principles and uncompromising practical workings, assure us that it has the elements of success. It continually sends forth lecturers to enforce the principles of justice and humanity among the people, and in a few years is found thereby to have exercised a controlling influence for good throughout the country. It dictates the course and bends the policy of every political party: and, speaking as it does from a height above their selfish personal struggles, its words of everlasting truth are heard, and more and more obeyed. While calling on all to unite with it, it has ever, by the energy and rectitude of its progress, been free without license, and elective without invidiousness. It is not too much to say in its praise, that its cause and its course repel all but the wise, the good, and the bold from active co-operation with it, and brand with dishonour the hand that approaches it to make it the instrument of any selfish purpose. It has no local attachments, no partizan or sectarian partialities, no hidden aim, no double purpose; while, at the same time, every observer notices how happily its labours prepare the way for every good work: for, though specific in its object, its great principle of *immediate individual reform*, without awaiting the gradualisms of party politics, legislative action, and judicial decision, is one of universal application.

This, therefore, is the mode of operation which commends itself to our reason and feelings. The agents and friends which such an association of necessity draws forth, are the ones that we wish to sustain. The periodicals that such an association employs are the ones that we wish to circulate. In the councils of such a body where all persons have equal rights of membership, the *whole* collective energy and judgment are constantly in use, and the chances and means of success consequently doubled.

Hence we find it to be our duty, in preparing for the FIFTEENTH NATIONAL ANTI-SLAVERY BAZAAR to commence in FANEUIL HALL, BOSTON, on Thursday, DECEMBER 21st, to devote the funds then raised, to sustain he AMERICAN ANTI-SLAVERY SOCIETY, in its sacred work of moral agitation and revolution in behalf of the enslaved, and confidently appeal to all good hearts EVERYWHERE, in aid of so noble an enterprise.

M. W. Chapman,
Ann T. G. Phillips,
Helen E. Garrison,
Mary May,
Eliza Lee Follen,
Sarah S. Russell,
Louiza Loring,
Mary Young,
Mary Wiley,
Anne Warren Weston,
Maria Lowell,
Francis Mary Robbins,
Lydia Parker,
Harriet B. Hall,
Catharine Sargent,

Sarah B. Shaw,
Mary G. Chapman,
Caroline Weston,
Susan C. Cabot,
Henrietta Sargent,
Hannah Tufts,
Eliza F. Meriam,
Caroline F. Williams,
Evelina S. A. Smith,
Sarah H. Southwick,
Ann R. Bramhall,
Harriet T. White,
Abby Francis,
Abby Southwick,
Harriet M. Jackson.

All persons desiring the privilege of co-operating with us in this joyful and holy work, are informed that the pecuniary value of donations of money and materials, is doubled to the cause through the means of the Bazaar, by the care, skill, and ingenuity which are entrusted with their management to *Supplies for the refreshment table are particularly desired.*

Friends of the cause aware of the advantages accruing—it from The Liberty Bell, are requested to forward their donations and articles *immediately*, or as soon a convenient.

Friends in England, Scotland, and Ireland are requested to address their contributions as usual, to MARIA W. CHAPMAN, care of A. W. Weston, 21 Cornhill, Boston.

Contributions and letters from the American side of the Atlantic, hitherto addressed to M. W. Chapman, may be addressed to ANNE W. WESTON.

Communications from friends in the country respecting lodgings for ladies intending to furnish tables, should be addressed to ELIZA F. MERIAM, Boston.

Members of the Committee who will be in Europe during the remainder of the year, will be most happy to receive donations for the purchase of choice and rare foreign articles for the Bazaar. Address CAROLINE WESTON, 21 Cornhill, Boston.

Every friend who furnished evergreen for the decoration of the Hall last year, is entreated, for the sake of the cause, to continue the same good office, by *seasonably* gathering the equisite "running green," and red cedar trees, and bringing them to Boston, on Saturday, December 13th, thus allowing the indispensable three days before the 21st, for the arrangements.

Advertisements.

DR. HENRY W. WILLIAMS,

20 Temple Place, Boston.

He will give paticular attention to Diseases of the Eye.

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Also to rebuke that malignant and scurrilous spirit manifest by the paltry newspaper presses of the day in relation to our true character, and the indifferent spirit of the time-serving and popular clergy, on all the great questions of reform. To contend faithfully for our rights in the church as well as State, for those privileges and advantages of the Common Schools, Academies, and Colleges for our children; on the same footing with other Americans, and the learned Professions to be open to our young men, without proscription on account of colour.

Likewise to hurl back upon our enemies, that vile stigma so often cast upon us that we are an ignorant and stupid race, fit only to be the slaves of others.

Finally, to promote and advance the cause of Education, Science and Art, among the people of this country, who are the descendants of a nation—that at one time contained all the Philosophy and Wisdom of the world, and will always be renowned on the pages of History.

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Teas, carefully selected for families and stores.
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Poetry.

For the Standard.

LAMENT OF THE FUGITIVE SLAVE.

"My child we must soon part to meet no more this side of the grave. You have ever said that you would not die a slave; that you would be a freeman. Now try to get your liberty!"—*W. W. Brown's Narrative.*

I've wandered out beneath the moon-lit heaven
Lost Mother! loved and dear,
To every beam a magic power seems given
To bring thy spirit near,
For though the breeze of freedom fans my brow
My soul still turns to thee! oh, where art thou?

Where art thou, mother? I am weary thinking
A heritage of pain and woe
Was thine,—beneath it art thou slowly sinking;
Or hast thou perished long ago?
And doth thy spirit 'mid the quivering leaves above me,
Hover dear mother near, to guard and love me?

I murmur at my lot; in the white man's dwelling
The mother, there is found,
Or he may tell where spring buds first are swelling
Above her lowly mound;
But thou,—lost, mother, every trace of thee
In the vast sepulchre of Slavery!

Long years have fled, since sad, faint-hearted,
I stood on Freedom's shore,
And knew, dear mother, from thee I was parted
To meet thee, never more;
And deemed the tyrant's chain with thee, were better
Than stranger hearts, and limbs without a fetter.

Yet blessings on thy Roman-mother spirit
Could I forget it then
The parting scene, and struggle not, to inherit
A freeman's birth-right once again?
O noble words! O holy love which gave
Thee strength to utter them, a poor, heart-broken slave!

Be near me, mother, be thy spirit near me
Wherever thou mayst be,
In hours like this, bend near that I may hear thee,
And know that thou art free;
Summoned at length from bondage, toil, and pain
To God's free world: a world without a chain!

Miscellany.

THE PURITAN.

The *Literary World* publishes the following passages from a forthcoming work by Macauley, now in the press of the Harpers. It is taken, says the *World*, from the introductory summary of events, preparatory to the main object of the work, the History since the Revolution of 1688.

"While a section of the Anglican clergy quitted, in one direction, the position which they had originally occupied, a section of the Puritan body departed, in a direction diametrically opposite, from the principles and practises of their fathers. The persecution which the separatists had undergone had been severe enough to irritate, but not enough to destroy. They had not been tamed into submission, but baited into savageness and stubbornness. After the fashion of oppressed sects, they mistook their own vindictive feelings for emotions of piety, encouraged in themselves by reading and meditation a disposition to brood over their wrongs, and, when they had worked themselves up into hating their enemies, imagined that they were only hating the enemies of heaven. In the New Testament there was little indeed which, even when perverted by the most disingenuous exposition, could seem to countenance the indulgence of malevolent passions. But the Old Testament contained the history of a race selected by God to be witnesses of his unity and ministers of his vengeance, and specially commanded by Him to do many things which, if done without His special command, would have been atrocious crimes. In such a history it was not difficult for fierce and gloomy spirits to find much that might be distorted to suit their wishes. The extreme Puritans, therefore, began to feel for the Old Testament a preference, which, perhaps, they did not distinctly avow even to themselves; but which showed itself in all their sentiments and habits. They paid to the Hebrew language a respect which they refused to that tongue in which the discourses of Jesus and the epistles of Paul have come down to us. They baptised their children by the names, not of Christian saints, but of Hebrew patriarchs and warriors. In defiance of the express and reiterated declarations of Luther and Calvin, they turned the weekly festival by which the church had, from the primitive times, commemorated the resurrection of her Lord, into a Jewish Sabbath. They sought for principles of jurisprudence in the Mosaic law, and for precedents to guide their ordinary conduct in the books of Judges and Kings. Their thoughts and discourse ran much on acts which were assuredly not recorded as examples for our imitation. The prophet who hewed in pieces a captive king, the rebel general who gave the blood of a queen to the dogs, the matron who, in defiance of plighted faith, and of the laws of eastern hospitality, drove the nail into the brain of the fugitive ally who had just fed at her board, and who was sleeping under the shadow of her tent, were proposed as models to Christian suffering under the tyranny of princes and prelates.—Morals and manners were subjected to a code resembling that of the synagogue when the synagogue was in its worst state. The dress, the deportment, the language, the studies, the amusements of the rigid sect were regulated on principles resembling those of the Pharisees who, proud of their washed hands and broad phylacteries, taunted the Redeemer as a sabbath-breaker and a wine-bibber. It was a sin to hang garlands on a Maypole, to drink a friend's health, to fly a hawk, to hunt a stag, to play at chess, to wear lovelocks, to put starch into a ruff, to touch the virginals, to read the Fairy Queen. Rules such as these, rules which would have appeared insupportable to the free and joyous spirit of Luther, and contemptible to the serene and philosophical intellect of Zwingle, threw over all life a more than monastic gloom. The learning and eloquence by which the great reformers had been eminently distinguished, and to which they had been, in no small measure, indebted for their success, were regarded by the new school of Protestants with suspicion, if not with aversion. Some precisians had scruples about teaching the Latin grammar because the names of Mars, Bacchus, and Apollo occurred in it. The fine arts were all but proscribed. The solemn peal of the organ was superstitious. The light music of Ben Jonson's masques was dissolute. Half the fine paintings in England were idolatrous, and the other half indecent. The extreme Puritan was at once known from other men by his gait, his garb, his lank hair, the sour solemnity of his face, the upturned white of his eyes, the nasal twang with which he spoke, and above all, by his peculiar dialect. He employed, on every occasion, the imagery and style of Scripture. Hebraisms violently introduced into the English language, and metaphors borrowed from the boldest lyric poetry of a remote age and country, and applied to the common concerns of English life, where the most striking peculiarities of this cant, which moved, not without cause, the derision both of prelatists and libertines.

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The Puritans in the day of their power had undoubtedly given cruel provocation. They ought to have learned, if from nothing else, yet from their own discontents, from their own struggles, from their own victory, from the fall of that proud hierarchy by which they had been so heavily oppressed, that, in England, and in the seventeenth century, it was not in the power of the civil magistrate to drill the minds of men into conformity with his own system of theology. They proved, however, as intolerant and as meddling as ever Laud had been.—They interdicted under heavy penalties the use of the Book of Common Prayer, not only in churches, but even in private houses. It was a crime in a child to read by the bedside of a sick parent one of those beautiful collects which had soothed the griefs of forty generations of Christians. Severe punishments were denounced against such as should presume to blame the Calvinistic mode of worship.—Clergymen of respectable character were not only ejected from their benefices by thousands, but were frequently exposed to the outrages of a fanatical rabble. Churches and sepulchres, fine works of art and curious remains of antiquity, were brutally defaced. The Parliament resolved that all pictures in the royal collection which contained representations of Jesus or of the Virgin Mother should be burned. Sculpture fared as ill as painting. Nymphs and Graces, the work of Ionian chisels, were delivered over to Puritan stone-masons to be made decent. Against the lighter vices the ruling faction waged war with a zeal little tempered by humanity or by common sense. Sharp laws were passed against betting. It was enacted that adultery should be punished with death. The illicit intercourse of the sexes, even where neither violence nor seduction was imputed, where no public scandal was given, where no conjugal right was violated, was made a misdemeanor. Public amusements, from the masques which were exhibited at the mansions of the great down to the wrestling matches and grinning matches on village greens, were vigorously attacked. One ordinance directed that all the Maypoles in England should forthwith be hewn down. Another proscribed all theatrical diversions. The playhouses were to be dismantled, the spectators fined, the actors whipped at the cart's tail. Repedancing, puppetshows, bowls, horseracing, were regarded with no friendly eye. But bear-baiting, then a favourite diversion of high and low, was the abomination which most strongly stirred the wrath of the austere sectaries. It is to be remarked that their antipathy to this sport had nothing in common with the feeling which has, in our own time, induced the legislature to interfere for the purpose of protecting beasts against the wanton cruelty of men. The Puritan hated bear-baiting, not because it gave pain to the bear, but because it gave pleasure to the spectators. Indeed, he generally contrived to enjoy the double pleasure of tormenting both spectators and bear.

Perhaps no single circumstance more strongly illustrates the temper of the precisians than their conduct respecting Christmas day. Christmas had been, from time immemorial, the season of joy and domestic affection, the season when families assembled, when children came home from school, when quarrels were made up, when carols were heard in every street, when every house was decorated with evergreens, and every table was loaded with good cheer. At that season all hearts not utterly destitute of kindness were enlarged and softened. At that season the poor were admitted to partake largely of the overflowings of the wealth of the rich, whose bounty was peculiarly acceptable on account of the shortness of the days and of the severity of the weather. At that season the interval between landlord and tenant, master and servant, was less marked than through the rest of the year. Where there is much enjoyment there will be some excess: yet on the whole, the spirit in which the holiday was kept was not unworthy of a Christian festival. The Long Parliament gave orders, in 1644, that the twenty-fifth of December should be strictly observed as a fast, and that all men should pass it in humbly bemoaning the great national sin which they and their fathers had so often committed on that day by romping under the mistletoe, eating boar's head, and drinking ale flavoured with roasted apples. No public act of that time seems to have irritated the common people more. On the next anniversary of the festival formidable riots broke out in many places. The constables were resisted, the magistrates insulted, the houses of noted zealots attacked, and the proscribed service of the day openly read in the churches."

THE WIDOW'S AE SON

BY PROFESSOR WILSON.

We will not name the village where the actors in the following incidents resided, and it is sufficient for us to say, that it lay in the county of Berwick, and within the jurisdiction of the Presbytery of Dunse. Eternity has gathered forty winters into its bosom since the principal events took place. Janet Jeffrey was left a widow before her only child had completed his tenth year. While her husband lay upon his death bed, he called her to his bedside, and, taking her hand within his, he groaned, gazed on her face, and said—'Now, Janet, I'm gaun a long an' a dark journey, but ye winna forget Janet—ye winna forget—for ye ken it has aye been uppermost in my thoughts, and first in my desires, to mak Thomas a minister—promise me that ae thing, Janet, that, if it be His will, ye will see it performed, an' I will die in peace.' In sorrow the pledge was given, and in joy performed. Her life became wrapt in her son's life; and it was her morning and her evening prayer that she might live to see her 'dear Thomas a shining light in the kirk.' Often she declared that she was an 'auld farrant bairn, and could ask a blessing like ony minister.' Our wishes and affections, however, often blind our judgment. Nobody but the mother thought the son fitted for the kirk, nor the kirk fitted for him. There was always something original, almost poetical, about him—but still Thomas was 'no orator as Brutus was.' His mother had few means beyond the labour of her hands for their support. She had kept him at the parish school until he was fifteen, and he had learned all that his master knew; and in three years more, by rising early and sitting late at her daily toils, and the savings of his field labour and occasional teaching, she was enabled to make preparations for sending him to Edinburgh. Never did her wheels spin so blithly since her husband was taken from her side, as when she put the first lint upon the rock for his college sarks. Proudly did she show to her neighbours her double spined yarn—observing 'It's nae finer than he deserves, poor fellow, for he'll pay me back some day.' The web was bleached and the shirts made by her own hands; and the day of his departure arrived. It was a day of joy mingled with anguish. He attended the classes, regularly and faithfully; and truly as St. Giles' marked the hour, the long lean figure of Thomas Jeffrey, in a suit of shabby black, and half a dozen volumes under his arm, was seen issuing from his garret in the West Bow—darting down the frail stair with the velocity of a shadow—measuring the Lawn-market and High-street with gigantic strides—gliding like a ghost up the South Bridges, and sailing through the gothic archway of the college, till the punctual student was lost in the inner chambers.

Years rolled by, and at length the great and awful day arrived—

"Big with the fate of Thomas and his mother."

He was to preach his trial sermon—and where?—in his own parish—in his native village! It was summer, but his mother rose by daybreak. Her son, however, was at his studies before her; and when she entered his bedroom with a swimming heart and swimming eyes, Thomas was stalking across the floor, swinging his arms, stamping his feet, and shouting his sermon to the trembling curtains of a four post bed, which she had purchased in honour of him alone. 'Oh, my bairn! my matchless bairn!' cried she, 'what a day of joy this is for your poor mother! But oh, hinny, hae ye it weel aff? I hope there's nae fears o' ye stickin' or using notes?' 'Dinna fret, mother—dinna fret' replied the young divine; 'stickin' and notes are out o' the question. I hae every word o' it as clink as the A B C.' The appointed hour arrived. She was first at the kirk. Her heart felt too big for her bosom. She could not sit—she walked again to the air—she trembled back—she gazed restless on the pulpit. The parish minister gave out the Psalm—the book shook while she held it. The minister prayed—again gave out a Psalm, and left the pulpit. The book fell from Mrs. Jeffrey's hand. A tall figure paced along the passage. He reached the pulpit stairs—took two steps at once. It was a bad omen—but arose from the length of his limbs, not levity. He opened the door—his knees smote one upon another. He sat down—he was paler than death. He rose—his bones were paralytic. The Bible was opened—his mouth opened at the same time, and remained open, but said nothing.—His large eyes stared wildly around; at length his teeth chattered, and the text was announced, though half the congregation disputed it. 'My brethren!' said he once, and the whiteness of his countenance increased; but he said no more. 'My brethren!' responded he the second time; his teeth chattered louder; his cheeks became clammy and deathlike. 'My brethren!' stammered he a third time, emphatically, and his knees fell together. A deep groan echoed from his mother's pew. His wildness increased—'My mother!' exclaimed the preacher.

These were the last words he ever uttered in a pulpit. The shaking and the agony began in his heart, and his body caught the contagion. He covered his face with his hands, fell back, and wept. His mother screamed aloud, and fell back also—and thus perished her toils, her husband's prayer, her fond anticipations, and the pulpit oratory of her son. A few neighbours crowded around her to console her and render her assistance. They led her to the door. She gazed upon them with a look of vacancy; thrice sorrowful waved her hand in token that they should leave her; for their words fell on her heart like dew upon a furnace. Silently she arose and left them, and reaching her cottage, threw herself upon her bed in bitterness. She shed no tears, neither did she groan, but her bosom heaved with burning agony. Sickness smote Thomas to his very heart; yea, even unto blindness he was sick. His tongue was like heated iron in his mouth, and his throat like parched land. He was led from the pulpit. But he escaped not the persecution of the unfeeling titter, and the expression of shallow pity. He would have rejoiced to have dwelt in darkness forever, but there was no escape from the eyes of his tormentors. The congregation stood in groups in the kirkyard, 'just,' as they said, 'to hae another look at the orator;' and he must pass through the midst of them. With his very soul steeped in shame, and his cheeks covered with confusion, he stepped from the kirk door. A humming noise issued through the crowd, and every one turned their faces toward him. His misery was greater than he could bear. 'You was oratory for ye!' said one. 'Poor deevil!' added another, 'I'm sorry for him—but it was as guid as a play.' 'Was it tragedy or comedy?' inquired a third, laughing as he spoke.

The remarks fell upon his ear—he grated his teeth in madness, but he could endure no more; and covering his face with his hands, he bounded on like a wounded deer to his mother's cottage. In despair he entered the house, scarce knowing what he did. He beheld her where she had fallen upon the bed, dead to all her misery. 'O mother, mother!' he cried, 'dinna ye be angry—dinna ye add to the afflictions of your son! Will ye no mother?—will ye no?' A low groan was his only answer. He hurried to and fro across the room, wringing his hands. 'Mother,' he again exclaimed, 'will ye no speak ae word? Oh, woman! Oh, woman! ye wadna be angry if he kinned what an awfu' thing it is to see a thousan' een below ye and aboon ye, and round about ye, a' staring upon ye like condemning judges an' looking into your very soul—ye hae nae idea o't, or ye wadna be angry. The very pulpit floor goed down wi' me—the kirk wa's gaed round about, and I thought the very crown o' my head wad pitch on the top o' the precentor. The very een o' the multitude soomed round me like fishes! an' oh, woman! are ye dumb? will ye torment me mair? ean ye not speak mother?' But he spoke to one who never spoke again. Her reason departed, and her speech failed, but grief remained. She had lived upon one hope, and that hope was destroyed.

Her round ruddy cheeks and portly form wasted away, and within a few weeks, the neighbours who performed the last act of humanity, declared that a thinner corpse was never wrapped in a winding sheet than Mrs. Jeffrey. Time soothed, but did not heal the sorrow, the shame, and the disappointment of her son. He sank into a village teacher, and often, in the midst of his little school, he would quote his first, his only text—imagine his children to be his congregation—attempt to proceed—gaze wildly around for a moment, and set down and weep. Through these aberrations his school dwindled into nothingness—and poverty increased his delirium. Once, in the midst of the remaining few, he gave forth the fatal text:—'My brethren!' he exclaimed, and smiting his hand upon his forehead, cried 'Speak mother!—speak now!' and fell with his face upon the floor. The children rushed screaming from the school; and, when the villagers entered, the troubled spirit had fled forever.

From Chambers' Edinburg Journal.

HUMAN HYDROPHOBIA.

One could almost suppose that hydrophobia, in a certain modified form, was an endemic in human society as well as among dogs. The lower portions of the community, in particular, seem to consider themselves as having a prescriptive right to suffer from it. The diagnosis of the malady in the human patient does not point to a catastrophe altogether so abrupt and tragical as in the canine, but it is attended by circumstances quite as sinister. Dirty faces, dirty clothes, dirty houses, dirt all over, are the symptoms which most forcibly arrest attention; and yet bad as these are, we know that there are worse effects underneath the surface, for where physical dirt goes, there also resides moral degradation.

We know of no country in Europe where there is so little disposition on the part of the people, as in ours, to give themselves even that exhilarating kind of ablution which is derived from bathing. At the present season, the traveller on the Continent finds the rivers alive with swimmers; and we remember hem swimming down the Loire to Nantes, observing the steamer frequently surrounded, more especially when nearing the great manufacturing city, with crowds of black heads and white shoulders. In Russia, where the people have not got beyond the Middle Ages, the lower classes do not yet know the use of a shirt, but wear it above their trowsers in the form of a kilt. They have not, however, abandoned the bath. Toward the end of the week they feel a prickly and uncomfortable sensation in their skin, and at length rush eagerly into the hot steam, and boiling out the impurities of the preceding six days, begin life again with new vigour. In Summer they do not wait for days and times, but merely get up an hour earlier, and dash into the nearest pond or river. In our refined country, dirt causes no uneasiness. It is allowed to harden upon the skin, choke up the pores, and contaminate the whole being, moral and physical. It blunts the senses to such a degree, that the husband does not detect it in the wife, nor the mother in the child. All are alike. All have forfeited the dignity of human nature, and sunk into a lower scale of animal existence.

While mentioning the custom that prevails in Russia, we are struck with the proof afforded there of the connection between moral and physical cleanliness. The state of the bath-house of the hamlet is an unfailing index to the character and position of the inhabitants. If it is neat and trim, the people are good and happy, and their feudal lord kind and considerate; if poor and ruinous, there is tyranny on the one hand, misery on the other, and depravity on both.

In respect to its contagiousness, or inclination to spread, the human malady seems not a bit behind the canine, although certainly the immediate symptoms are less virulent. It has been implied that the stain of dirt extends from the skin of the individual over his life and conversation. But it does more than that: it contaminates his family; it daubs his neighbours; it forms a nucleus round which impurity gathers, and strengthens, and spreads. Insignificant at first in itself, it becomes a social evil of importance. It is one of the units which gives its character to the aggregate; and, rising out of a thing which at first was only scorned from good taste, shunned from individual repugnance, or laughed at out of sheer folly, we see spreading over the land, vice, misery, pestilence, and death. Yet we observe the symptoms of this formidable disease with a glassy and indifferent eye, while those of canine hydrophobia inspire us with horror and alarm, and drive us to dog-murder in self-defence!

The dread of water is seen in the human subject in another form, in which it is attended by a different class of effects—different, but not very unremotely allied to the preceding. Almost everywhere the use of water as a beverage appears to be felt as a sort of original doom, designed as a penalty for the sins of mankind; and everywhere are efforts made to disguise it in some way, so that the patient may be made to believe that he is swallowing something else. Much ingenuity has been expended upon this curious process; but in certain conditions of society it seems to be of little consequence what taste is superadded, or by what means the superaddition is made. The grand thing is *transmogrification*. Among the poorer classes in China, a decoction of cabbage leaves is felt as a relief; among the upper, the tincture of the more elegant tea-leaf is employed. In the Western world, the refuse of fruit and grain, subjected to fermentation and distilling, is brought into requisition. The Norman converts his good cider into execrable brandy; the other French maltreat their wine in a similar way; in Russia, the sickening quass becomes the maddening votki; in Scotland, honest two-penny is sublimated into whisky; and so on, throughout the whole habitable world. That this sort of hydrophobia is merely a modification of the other is established by the fact that they who most abhor water as a cleanser, abhor it most as a drink. A cleanly person will frequently condescend to take a draught of the pure element with his meals, but you never saw a man with a dirty face who would not greatly prefer some poisonous and ill-tasting compound. At the tables of the upper classes you find the water karaff most in demand; at those of the lower classes the beer-jug. The quality of the beer is of no consequence. We never knew it so freely drank in our own neighbourhood as at a time (some twenty years ago) when the sole effect of the worthy brewer's manufacture was declared to be to *spoil the water*. Even among the abstainers from these deleterious liquors, there are many who must still have their water disguised; hence their extensive patronage of lemonade, ginger-beer, and other weak though comparatively innocuous mixtures. The whole affair reminds us of a literary work published in London nearly twenty years ago, by a Bond-street hair-dresser, which gave a sort of catalogue *resumé* of the various materials used for lathering the beard—all except one; for the magnanimous barber scorned to mention—soap.

The connection between the worst symptoms of the two kinds of hydrophobia we have described needs little illustration. The dirtier an individual is in his person, family, house, neighbourhood, the more pestilent are the expedients he fails upon for disguising the taste of the abhorred water. In other words, the progress of the disease is naturally exhibited in the intensity of its symptoms. A man of sublime cleanliness may be found drinking pure water; with a little taint of human weakness one may indulge, likewise, but only occasionally, and in moderation, in beer, ale, wine, or even stronger brewings; while your true hydrophobist—a dingy, vulgar desperado, whom the very children on the street know and detect even when he happens to be sober; stupifies himself habitually with the worst form of alcohol. Does it not appear that there is an unjust distinction made in our treatment of human and canine patients? We do not propose that the former should be hooted and hunted like the latter out of society, or that they should be mauled with sticks and stones, or shot, poisoned, hanged or drowned.—They might not like it. It might cause some discontent. It would perhaps be better to let it alone, and try to manage some other way. But what other way? How would a pump answer at the end of every street, to be worked by the police? A passer by, caught in the fact of hydrophobia, whether the dirty or drunken form of the disease, might be pounced upon and put under the spout, when the remedy administered might be proportioned to the intensity of the malady. To say that this would be an infringement of the liberty of the subject is nonsense; for if society has not the right to repress a contagious disease by any means in its power, we might as well lay aside the habits of civilization at once, and betake ourselves again to woods and caves. Peter the Great was the ablest doctor in the world, and it would not be amiss if we were to take a lesson from his school. The grand obstacle in the way of his project for civilizing Russia was the beards of the nobles. To expect to teach European refinement to a man with a great, matted, beastly beard, was out of the question; and he tried by every Delilah-like stratagem he could think of, to shear off the strength of barbarism. All would not do; and Peter had then recourse to a *coup d'ètat* He sent against the malcontents an army of barbers, who rushed in upon them in their native woods, shaved their beards by main force.

'And dragged the struggling savages into day.'

That some such plan as this may in time be tried, seems probable from the fact, that the sister-malady, Ignorance, is already treated by compulsory remedies. When a dirty little ragged boy is seen on the streets in some of our more civilized towns, he is picked up by the authorities and sent to school. He should in like manner be sent to the pump; and this, you may depend upon it, would be a great assistance in his education. When offenders are locked up in jail, the first process they have to submit to is that of being well washed and scrubbed. This is all very proper; but surely it is an absurdity to show greater solicitude for the health of jails than for the health of dwelling houses. If the men had been washed in time, we question much whether they would have become felons at all.

Joseph Von Jellachich, Ban of Croatia.—The following sketch of this remarkable man, now the champion of absolutism in the Austrian empire, is extracted from a letter dated the 20th of September last, before it was known that the Ban was the tool of the Emperor, and published in the London Chronicle:—"I have had occasion often to converse with Jellachich. He is a man of the middle height, of a powerful and firmly knit frame, forty-nine years of age, in his youth of a delicate constitution, but now enjoying excellent health. His head is bald at the top, but encircled with a fringe of jet black hair; he has a high forehead, bushy eye-brows, a mild, clear, dark eye, an aquiline nose, a finely chiseled mouth, with an expression of great decision of character. He leaves the impression upon the observer of a man of mild but determined character, fully confident of his own powers. He has not one particle of pride about him, and one would scarcely look upon him as the leader of a wild race, or a man of high ambition. His voice is soft; his education is entirely German; he speaks German as if it were his native tongue, and with the Austrian accent; he is a great admirer of the German language and literature, but his Sclavonic nationality scorns the German arrogance which disdains anything Scalve; he speaks the Hungarian, Croatian and Italian languages equally well; he is unmarried, does not possess, and does not care for riches, but is devoted to his nation. It was only last year that he was Colonel of a Granzer or a frontier regiment, which was annihilated in an expedition on the Turkish frontier; he himself escaping almost miraculously in a shower of balls. The secret of his influence of the Croats is, that he is a Croat, and proud to be one, and all his energies are turned toward one object—to procure for his nation that position in Hungary which they claim. He speaks the dialect of the people—"it is the language of my beloved mother," he said to me one day, "and I am proud that I can speak it."—Their Ban and their General, he converses with his Croats, and tells them things they had never dreamt of—visions of honour and glory. It is no wonder that when he appears every eye is turned upon him; that they listen, open mouthed, to what he says, and that they are ready to follow him to Buda, Pesth, Vienna, or Milan. When they see him they shout their enthusiastic "*Zivio*," (let him live!) and will follow him anywhere."

The Growth of the Olive Branch.—The proposal to interdict the right of serving in the army by substitutes was rejected in the French National Assembly by a majority of 663 to 140 votes. In this event there is something satisfactory. It is true that the substitute system is calculated to promote the efficiency of the French army—an unpleasing consideration to those among us who are living in bodily fear of our neighbours. But the adoption of that system by so large a majority, in an Assembly constituted by universal suffrage, is an evidence that the popular mind of France is not quite so fond of fighting as is generally supposed. Even the martial French are not so much in love with the bloody trade of war, but that they must hire soldiers as they hire executioners. To indulge the love of peace on the part of the community, the principle of equality itself, which would allow of no exemption, but inability, from the service of the country, is departed from. The French people at large, as well as every other, are sufficiently sensitive to the inconveniences of drills, forced marches, bivouacs, not to mention maims and mutilations, and all the unpleasant adjuncts to glory and pipe-clay. Like the rest of mankind, they had rather not be torn from their families to become food for crows, or guano to the soil.—They, too, therefore, wish to have their fighting work done for them by those whose callousness, vanity, ferocity, want of social feelings, and other evil propensities and moral deficiencies, adapt them peculiarly for that employment.

It is gratifying to find a statesman like M. Thiers propounding, as he did in the debate on this subject, such dogmas as these to his assenting countrymen: "A society where every man is a soldier is a barbarous society. It is a society of Arabs and Cossacks." To be sure it is not very easy to reconcile them with his previous position, that the peasant who enters the army finds in it "a better existence;" that he "returns home a better instructed and better disciplined man;" and that, "he is improved in every respect." At this rate, the French peasantry must be in a very low state. But here, doubtless, M. Thiers is mistaken. Otherwise, what could we think of a being who "is improved in every respect" by being drilled into an Arab or a Cossack! For, be it observed, that, according to M. Thiers, a society where every man is a soldier is a society of Arabs and Cossacks, and the fact is not to be overlooked because it is obvious that every man is a soldier in—the army. However, we are content to take this statement of M. Thiers' with a qualification. We will accept it as a general assertion, that a nation whose habitual occupation is military, from the love of it, is a nation of savages. We rejoice to see the French repudiating the character of such a nation; not only from motives that may be called mawkish, but also for reasons which will be admitted to be substantial. In proportion to the progress of peace principles in France will be the practicability of reducing our military and naval expenditure. This, it can never be too frequently repeated, is £18,500,000 annually—a sum which, the *Manchester Times* observes, would pay 10s. a week to more than 700,000 labourers throughout the year. Now, the question is, whether our hearths and homes are threatened with £18,500,000 per annum worth of danger? Our contemporary thinks that they are not, and observes: "For our parts we should be perfectly willing to risk the gradual reduction of our armaments until they were brought down to a cost not exceeding £10,000,000 a year, and to trust to Providence for our safety." Here we may remark that we hear a great deal about trusting to Providence, but observe very little of such confidence in our national arrangements. It never seems to occur to legislators that the experiment of acting on the Christian precept of non-resistance to evil, and of leaving the consequences to the ordination of its Author, is worth the trying. Our warlike politicians, indeed, will, with Cromwell also, have us "keep our powder dry." It is to be hoped that a growing aversion to war on the part of our neighbours will encourage us in acting on that Christianity which may be a portion of the law, but forms very little of the usage of the land; and that our national defences will in good time need no more costly provision than what has been required to meet our late invasion by the Parisian National Guard."—*Jerrold's Newspaper.*

Fossil Footprints.—Dexter Marsh, labouring mechanic of Marshfield, many years ago discovered, on the flagging stones with which he was laying a sidewalk, what appeared to be the footprints of some strange bird. The geologists pronounced them to be such, and to belong to a period before the creation of man. This discovery so excited the curiosity and and scientific ardor of Mr. Marsh that he has since made it his amusement to look for such impressions, and has travelled the valley from the northern Massachusetts line to Weathersfield, Connecticut, sometime spending weeks in quarrying rocks with the sole purpose of discovering these ancient tracks. In the last number of Silliman's Journal of Science, he gives a brief account of his labours and successes, from which we may understand that the Connecticut valley, in bygone ages, was a favourite resort of birds that would have made no more of putting a man in their crops, than turkies of swallowing grasshoppers.

Mr. Marsh has in his possession eight hundred footprints of birds and quadrupeds, besides having furnished many specimens to others, in this and other countries. In some cases these specimens are so distinct as not only to show the joints of the toes, but the perfect impression of the skin. He has perfect tracks of quadrupeds so small that half a dime will cover the whole foot, and again others of birds that where the foot, measures half a yard from the toe to the heel, so that if the birds which made them were proportioned like those we now have, they would have stood twenty feet high!

He has sometimes followed the track of a bird thirty or forty feet in the rock, the track being at first faint, as if on hard soil; then more distinct as if imprinted on the sand at the water's edge, and finally sinking into the mud and disappearing in the water. He has one slab four or five inches thick, on which the tracks appear as mere straight lines upon the surface; but on splitting it into five layers they grow more and more distinct, till the lower slab shows where the foot rested, just as when the stone was in a state of mud, the bird trod down to the bottom of it, and on withdrawing the foot the mud closed up.

Among these tracks there are many very unlike to those made by any known animals, but still so marked as to leave no doubt that animals made them. A sort of Kangaroo, for example, shows very small fore feet and very large hind ones. Of this the Journal of Science gives a striking cut.

Antiquity of Nursery Rhymes.—Many of these are centuries old. 'A man of words and not of deeds,' is found in MS. of the seventeenth century in the British Museum; differing, indeed, from the version now used, but still sufficiently similar to leave no question as to the identity. The following has been traced to the time of Henry VI., a singular doggerel, the joke of which consists in saying it so quickly that it cannot be told whether it is English or gibberish:—

"In fir tar is,
In oak none is,
In mud eel is,
In clay none is,
Goat eat ivy,
Mare eat oats."

'Multiplication is vexation,' a painful reality to school-boys, was found a few years ago, in MS. dated 1750; and the memorial lines 'Thirty days hath September,' occur in the Return from Parnassus, an old play, printed in 1606. The old song of the 'Carrion Crow sat on an Oak,' was discovered in MS. Sloane, 1489, of the time of Charles I. but under a different form:—

"Hic hoc, the carrion crow,
For I have shot something too low;
I have quite missed my mark,
And shot the poor sow to the heart;
Wife, bring treacle in a spoon,
Or else the poor sows heart will down."

'Sing a song of sixpence is quoted by Beaumont and Fletcher. 'Buz, quoth the blue fly,' which is printed in the nursery half-penny books, belongs to Ben Jonson's Masque of Oberon. 'Tailor of Bicester,' was originally sung in the game called 'Leap Candle,' mentioned by Aubrey; and the old ditty of 'Three Blind Mice,' is found in the curious music book entitled Deuteromelia; or the Second Part of Musicke's Melodie, 1606. And so on of others, fragments of old catches and popular songs being constantly traced in the apparently unmeaning rhymes of the nursery. We have recently seen at an auction-sale an old copy of the nursery rhyme of 'Jack Horner,' in its original state; not a mere fragment, but a long metrical history, entitled, 'The Pleasant History of Jack Horner, containing the witty tricks and pranks which he played from his youth to his riper years; right pleasant and delightful for winter and summer's recreation,' with four frightful woodcuts, not having, as far as we could see, any connection with the tale.

Originality.—If we study great men, we shall find that they were not so much distinguished by originality as by range or extent of thought. If we require of them that absolute originality which consists in weaving, like the spider, their web from their own bowels, we shall not succeed in obtaining it. No great man was original. Least of all does originality consist of unlikeness to other men. A great man is a centre of things—seeing the wants of other men, and sharing their desires—adds also strength of arm to come at their point. The greatest genius is the most indebted man—the greatest poet is a man in unison with his time and country. The great man does not wake up and say, I will square the circle—ransack botany and discover a new food for man—I have a new architecture in my mind—I will foresee a new organic power. No; he is forced on by the genius of his cotemporaries. He stands where all the eyes of men, and their hands all point the direction in which he should go. Hs finds the materials ready to his hands—they have sunk the hills and bridged the rivers for his road. Men, poets, women, have all worked for him and he has entered into their labours. Great general power, we might almost say, consists in not being original at all, but to the greatest extent receptive.—[*Emerson.*

Foreign Items.

The *Cork Examiner* states that Jenny Lind is a relation of the Archbishop of Dublin.

The Buckingham and Chandos estates in Westmeath, comprising 6700 acres, and producing a rental of £3370, will be sold by auction, in Dublin, on the 24th instant.

Mr. Meagher's Ring.—So closely have the curious observed Mr. Meagher, as to discover, set in brilliants, on his finger, a miniature of John Mitchell, after the likeness by Gluckman.—*Limerick Examiner.*

Judge Burnet.—Judge Burnet, son of the famous Bishop of Salisbury, when young, is said to have been of a wild and dissipated turn. Being one day found by his father in a very serious humour, "What is the matter with you, Tom," said the bishop, "what are you ruminating on?" "A greater work than your lordship's History of the Reformation," answered the son. "Aye! what is that?" asked the father. "The reformation of myself, my lord," replied the son.

The *Banffshire Journal* announces the death of the Rev. John Edwards, of Marnoch, the clergyman to whose settlement so great an opposition was manifested, giving rise to legal proceedings, which ultimately led to the disruption of the Church of Scotland in 1843.

Ruined Cities of Egypt.—Time sadly overcometh all things, and is now dominant, and sitteth upon a sphinx, and looketh unto Memphis and old Thebes; while his sister, Oblivion, reclineth semisomnous on a pyramid, gloriously triumphing, making puzzles of Titanian erections, and turning old glories into dreams. History sinketh beneath her cloud. The traveller, as he paceth amazedly through those deserts, asketh of her who builded them, and she mumbleth something, but what it is he heareth not.—*Sir Thomas Browne.*

How to Keep a Horse from Straying.—The Icelanders have a most curious custom, and the most effectual one, of preventing horses from straying, which is peculiar to that country. Two gentlemen, for instance, are riding together without attendants, and wishing to alight for the purpose of visiting some objects at a distance from the road, they tie the head of one horse to the tail of the other, and the head of this to the tail of the former. In this state it is utterly impossible that they can move on, either backwards or forwards, one pulling one way and the other another; and, therefore, if disposed to move at all, it will be only in a circle, and even then there must be an agreement to turn their heads the same way.

A Trance of Fifteen Years.—A young woman, named Ann Comer, Farrington, Devon, has remained in a decided state of unconsciousness for the past fifteen years. It is thought by many that she is in a "trance." Her mother assured the writer that for eleven years she had not partaken of the least particle of food. She is certainly in bed, has a placid smile, and, though possessing vitality, has no consciousness of the approach of any party, neither can she distinguish any object. She has been visited by some of the most eminent in the medical profession; and others, since her case has been made known, have called to witness what might be justly termed this phenomenon in nature.—*Medical Times.*

Dancing Mania.—So early as the year 1374, assemblages of men and women were seen at Aix la-Chapelle, who had come out of Germany, and who, united by one common delusion, exhibited to the public, both in the streets and in the churches, the following strange spectacle:—They formed circles, hand in hand, and appearing to have lost all control over their senses, continued dancing, regardless of the bystanders, for hours together, in wild delirium, until at length they fell to the ground in a state of exhaustion. They then complained of extreme oppression, and groaned as if in the agonies of death, until they were swathed in cloths, bound tightly round their waists, upon which they again recovered, and remained free from complaint until the next attack. This practice of swathing was resorted to on account of the tympany which followed these spasmodic ravings; but the bystanders frequently relieved patients in a less artificial manner, by thumping and trampling upon the parts affected.—*Dr. Forbes Winslow's Journal of Psychological Medicine.*

Court Beauties.—We believe that the enlightened British nation is the only country under the sun, every day instructed in the commonplace doings of a court.—Possibly it is to this intelligence that we owe our political greatness as a people; and our utter disregard of rank—as mere rank—as individuals. We are so incessantly told of the doings of the high and mighty—so regularly called from the minaret of a palace by the Court newsman—to give ear to the tremendous intelligence; that we fear we do not regard with sufficient solemnity the diurnal shoutings. Otherwise, with what emphasis the subjoined would fall upon our souls:—

"Windsor, Monday evening.—This has been a miserably wet day at Windsor, and the Royal Family have *scarcely ventured beyond the walls of the Castle*, with the exception of his Royal Highness Prince Albert, who went out to shoot in the covers around the Flemish farm; but the *rain came down so heavily and continiously*, that his Royal Highness returned to the Castle in less than two hours."

We fear, however, that we are too much accustomed to such valuable information to consider it as we ought to do. Otherwise, it would supply us with serious matter for contemplating the uncertainty of all human affairs, when even a Prince—resolved to shoot for the morning—is compelled by heavy and continuous rain to come home "in less than two hours." Is not this something for millions to ponder on?—*Jerrold's Newspaper.*

The Beauty of Forgiveness!—Her Majesty's "pardon"—say the papers—has been granted to John Shelly and William Lewis, convicted at the last spring assizes, Devon, "for attacking, ill using, and robbing on the highway. Mr. James Reddicliffe, yeoman, and sentenced to 15 years' transportation." The men were too poor to bring witnesses to prove an *alibi* on their trial; but this has been subsequently done by the benevolence of others. Whereupon, after lying in gaol since the spring, they are pardoned. The fortunate individuals were so overjoyed by such manifestation of clemency, that they have addressed a letter of thanksgiving to the Home Secretary. We are enabled, exclusively, to give a copy of the epistle. As might be expected, it is written with simplicity—even with rustic rudeness:—

"Honoured Sir:—We beg to give you our humblest thanks for not being transported for fifteen years for not attacking, not ill-using, and not robbing Mr. Reddicliffe, as was sworn we did. We feel it to be very kind of you to forgive us for not being thieves and highwaymen; but, it does somehow strike us, and we must be bold enough to ask it—if you can only forgive folks for being innocent, what sort of mercy do you show to them as is guilty?

"We are poor labouring men, but have heard that 'Mercy is the brightest jewel in the Crown.' All we can say to that is this: when that jewel is made to forgive folks for not doing wrong, the jewel is a sham; more like a jack-o'-lantern than a diamond, or an emerald, or anything of the sort.

"Your humble servants (forgiven for nothing,)
"John Shelly,
"William Lewis."

These poor ignorant men are, of course, not aware that the term "pardon," in their case, is but a State fiction. Nevertheless, it may be asked—Ought the State, under the guise of Mercy, to preach flams to its illiterate children?—*Punch.*

The Conqueror's Grave.—"The eyes of William the Conqueror were closed by menials, who, after helping themselves to his wardrobe, absconded, and abandoned his unburied corpse—as in his last hours he was forsaken by his friends and his family. A peasant took pity on the dead body of the king, and caused it to be conveyed to Caen for burial. As the bearers approached the city a fire broke out, and scattered the procession, such as it was. It seemed as if even this last miserable honour was to be interdicted by Destiny. Worse still happened on the way to the grave. Having reached the church at last, the form of a funeral *éloge* was got through with as much show of ceremony as circumstances permitted; but when the bishop called upon the people to pray for the soul of the deceased, a citizen sprang up, and vehemently protested against the interment. His father's house had stood upon that spot, and had been illegally seized by William, and its inmates driven out into the streets. For this wrong the citizen demanded restoration of the ground as the property of his family, and refused to let the rites proceed. The justice of the demand was seconded by the unanimous voice of the people; and the priests, after vainly remonstrating against the interruption, were compelled to compromise the matter, by purchasing from the citizen the little space of earth in which the remains of the monarch were about to be deposited. The burial service was suspended while the price of the king's grave was debated and paid over in the nave of the church. This obstruction removed, all was now ready for the last office; but a strange fatality still followed the corpse.—As the coffin was swung down, it struck the sides of the grave, and, breaking open at the shock, swung its swollen contents so violently to the bottom, that the corpse burst. The effluvium which instantly filled the church was so overpowering that the people rushed out. Even the priests fled, and the last rites were left unfinished. The body was hastily huddled up in the earth, and lay there unmolested for nearly three centuries, when the Calvinists, who had heard that treasures of great value had been buried with it, tore up the grave, and, finding nothing but the bones of the skeleton, collected them in a piece of red taffeta, and, scattering them about the church, completed the desecration by destroying the gravestone."

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